

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. II.—No. 5

VANCOUVER, B.C., APRIL, 1948

PRICE 10 CENTS

Memorial of Chief Willie Jules, Mission Island Graveyard, Kyuquot, B.C.



BERNARD GEORGE, of Christie School, is the artist for our cover this month. Bernard is now 17, son of Thomas and Elizabeth George. The Georges have been well-known Songhees residents since the early days. At school Bernard showed a very marked ability with the pencil and paint, and also in woodworking. Special attention has been given to the study of Indian art forms at Christie for some years past and the carver's bench is very ably presided over by a native of Kyuquot, Mr.

Bernard Williams. Bernard formerly attended Songhees Day School.

When he first attended Christie School, Bernard fell in with everything and everyone and was soon quite at home and in his own words "has managed to grow about a foot both ways."

This summer he hopes to spend fishing on the west coast with a friend from Nootka. After that . . . well, he has not quite made up his mind yet.

Conference Report On Native Affairs

SEE PAGES 2, 3, 4, 5

The Conference on Native Indian Affairs Successful

The Conference on Native Indian Affairs, sponsored by the B.C. Indian Arts and Welfare Society of Victoria (25 members attended) and held at the University of British Columbia, was a successful one. A spirit of co-operation and enthusiasm permeated the entire program.

The Society feels gratified at the confidence placed in them as evidenced by the very frank statements made; by the ability, sincerity and dignity of our Native delegates in the presentation of our problems. Many letters to this effect have been sent to the Society by the other delegates who were present.

Mrs. A. J. Tullis, president of B.C. Indian Arts and Welfare Society, moved that a telegram to the Parliamentary Committee on the Revision of the Indian Act, meeting in Ottawa, from the conference, promising them a full report as soon as it is available. Seconded and carried.

Many were disappointed at being unable to attend the conference. The Native Voice at this time will quote direct from the formal speeches and informal discussions, key sentences which show the range of subject matter and attitude.

Arts and Handicrafts

DR. H. B. HAWTHORN (Anthropologist, U.B.C.):

It is from you, the Indians of B.C., that the best statement of your needs can come, and the others are gathered in the expectation of hearing this. It is first of all to you that those working in this field will want to address their statements of what they are doing and what they hope to do.

For you are the people who will wear the shoe; you alone can say where it fits and where it needs to be changed.

MRS. A. J. TULLIS (President, B.C. Indian Arts and Welfare Society):

The Honorable Mr. Straith, Minister of Education, said that he was looking to this Conference for pointers. If given proper treatment and recognition, he felt Indians would go far, and he had more faith in the future of the Indians than perhaps in that of the white people. Devote particular attention to the needs of the younger generation of the Indian people, and to work in their interests in the field of endeavor.

A. E. PICKFORD (Anthropologist, Provincial Museum):

We are gathered here today in the hope that we may help to write a better page of this history, and on which we shall redeem our past errors.

But we want that inscription to be written in the most powerful hand, and I am here to argue that the full power of that accomplishment cannot be achieved unless we transmute public opinion and gain an increasingly insistent demand, from the voice of the people, for fair play for the Indian.

One great hope for the work we have undertaken is found in the high standard of intelligence of the Indian. Their children, given the same opportunities as our own have always proved themselves equal in intelligence; they have the wherewithal to learn.

It is to these children that we must look for the greatest results of our efforts, we must give them every opportunity to develop along lines which will give them their proper place in our society, and, when we offer them these facilities, it must be done in a graceful and spiritually sympathetic manner such as will convince them that we do not look down upon them but respect all that their ancestry has

stood for in honor and strength.

MRS. MILDRED VALLEY THORNTON (Artist):

Indian children are full of art. When asked to give a lesson on art to some children we had touched a hidden spring. They were really in their native element and able to express themselves.

Originality should be encouraged, and applied to modern purposes. All the children need is the guidance from others to set this spirit, this enthusiasm, alight. To create pride, to kindle self-respect, and to present a whole new creative experience in art is the tinder ready, waiting, for someone to apply the torch.

MRS. J. GODMAN (Convener, of Handicraft Marketing, B.C. Indian Arts and Welfare):

We are brought up with Indian art about the place and are not aware of how wonderful the art is. In just over a year of selling Indian art, many good workers have passed on. Therefore an extensive helping hand must be given to this industry. The answer to the problem of the sale of Indian work is the smaller shop. This last year, with no advertising, no shop, I have sold \$3,000 worth of craft.

WITH A CERTAIN amount of publicity, giving the public an eye-opener to the possibility of Indian craft, only then can we compete with the cheap Japanese ten cent imitations, of Indian design. The Society has a trade mark. The Indians send in, for instance, baskets and anything over \$5.00. I put a trade mark on it if it is up to standard.

MR. WILSON (Student, U.B.C.):

Protection from cheaper imitation is a serious point which needs consideration. Mrs. Neel produces good work, and a month later one

might see a poor copy of it on the market.

MR. ANTHONY WALSH:

If boys were to be given opportunities in art, drama, at the U.B.C., we would take a big step forward in helping the Indian people.

MRS. ELLEN NEEL (Skilled Woodcarver):

Indian art should not be a dead art. To me it is a living symbol of the gaiety, the laughter and the love of color of my people, a day to day reminder to us that even we had something of glory and honor before the white man came.

And our art must CONTINUE to live, for not only is it part and parcel of us, but it can, be a powerful factor in combining the best part of the Indian culture into the fabric of a truly Canadian Art form.

I can find no instance where an idea, a material or a tool was not used simply because it had not been used before. Unfortunately then began a period in which this growing and living manifestation of my people's artistry was partly destroyed.

BECAUSE OF ECONOMIC and religious factors too numerous to examine at this time, an attempt was made to suppress the potlatch. This suppression of the potlatch emasculated the creative ability of the whole race. The production of art was so closely coupled with the giving of the potlatch that without it the art withered and died.

Curio dealers have so cheapened the art in their efforts to satisfy their desire for profit that I doubt if one could find a single household where the authenticity of the work is important to them. I have striven in all my work to retain the authentic, but I find it difficult to obtain even a portion of the price necessary to do a really fine piece of work.

THIS BEING SO, I do not blame my contemporaries for trying to get enough for their work to live on, even though I believe they are mistaken in cheapening their heritage.

Certainly a great work could be performed amongst the Native people if a true appreciation of their Art could be instilled into the general public.

Only when there is an adequate response to our efforts to retain the best of our Art will it be possible to train the younger generation to appreciate their own cultural achievements.

AS TO THE application of the art to everyday living, I believe it can be used with stunning effect on tapestry, textiles, sportswear, and in jewelry. Small pieces of furniture lend themselves admirably to the Indian designs.

Public buildings, large restaurants and halls have already begun to utilize some of the art.

In short we need only to have some sort of organization to which architects, builders and manufacturers could come to guarantee authentic reproductions.

Both my husband and I stand ready to contribute what we can to any group furthering these aims. We have plans we are willing to share.

We believe that the Indian people

as a whole would also gladly share if only the dignity and honor of their personal crests and totems could be preserved. As so we look confidently to the future which must bring a fuller, better, a more dignified existence to the Native people of Canada, I personally look forward to being part of the movement which brings these things to pass.

MISS BENNETT:

Art must be used to improve the living of the Indians. We must not sacrifice the Indians in order to keep art artistic.

MR. ANTHONY WALSH:

This group wouldn't be meeting today if it weren't for the art of the Indian. It has been the approach for interpreting the culture of the Indian people to the public.

MRS. MILDRED THORNTON:

Creative artists in my opinion cannot be streamlined, and must be made available to the public. Therefore try to get the Indians to use the artistic designs for practical purposes, that they may be utilized and appreciated by the people. Keep art pure, and keep it available, useful and practical.

DR. ERNA GUNTHER (University of Washington):

If we stress art as an educational thing, not only with economic value, but something they can do with their hands, and in which they can express themselves, then only the artist but the society which he lives benefits.

INDIAN AGENT TAYLOR:

We must guard against mass production. As soon as you go into mass production you will be away from art.

MISS ELEANOR EDWARDS (Artist):

I am interested in the authenticity of design. But we are looking at one thing when we should be looking at two things. One is art. Making a living is another thing.

Children in school would learn art as any other art training. Making a living is something else. This art can be utilized. An Indian can use his carving ability to make cabinets. He can build good houses. With training he could be an architect. His art could be developed along practical lines in Vocational Schools. He is just the same as the rest of us. Girls can adapt their ability to embroidery. These children need the Vocational Schools.

UNDER COPYRIGHT laws we can get a copyright and someone else can take it, and put another whisker on the cat and your copyright is useless.

If you buy an article for a mark on it, you know who made it, but it doesn't prevent manufacturers from changing the article slightly and putting it on the market.

MISS MARGARET JOHNSON (Welfare Worker, U.B.C.):

Our difficulty was with the younger generation who felt the designs of their parents were something to hide—they wanted something new. We must help them be proud of their heritage, become individuals in their right.

(Continued on Page 10)

Health and Welfare

MORRIS McLEAN (Friendly Cove, B.C.):

In 1943 during Christmas week we gathered around several boys and girls. We decided to take over part of the housing for the cannery not in use. None of these shacks were fit for pigs. They were really filthy. We started off in 1943 without capital.

MISS M. J. SMITH (Head of Dept. Social Work, U.B.C.):

Mr. McLean's remarks show the spirit and power that lies within the people themselves for changes. It does not all come from the outside.

MISS AMY LEIGH (Asst. Director of Welfare, Prov. Dept.):

A meeting of this sort is long overdue. Indians and whites can meet on common ground to see what can be done about conditions. Some of our laws should reach the Indian as well as the white.

Our assistance does not cover the Indians, Old Age Pensions, Others' Allowance, and that sort of thing. About three years ago we worked very closely in connection with the Department of Indian Affairs with the Agent at Prince Rupert and suggested at that time that our own Social Workers would work closely with the local Agent and perhaps work out some way of handling problems. But it did not materialize. I do not know what the future holds in that regard.

I am concerned about Indians in jails, concerned particularly about young people who come out of jails. When they come out of jail they have no way of getting back to their home. This applies to all people, but particularly Indians.

It is essential that we have ways and means of getting them back to their people. There are many problems we know exist. Up to the present time our Department has not had the opportunity to sit down with you to consider them. I wish we could do that. I wish it were possible for us to have meetings like this.

MISS M. J. SMITH:

Social workers are interested in these groups who have suffered socially, economically or in other ways.

MS. DOROTHY FRASER (Okanagan Society for the Revival of Indian Art and Crafts):

Our main interest is not only the revival of Indian craft, but the revival of the Indian. Are people sympathetic towards the native Indians? If so, how did this come about? How can we extend this attitude?

Sometimes an attitude of discrimination is a result of childhood experience—parents not allowing children to play with Indian children, and thus robbing them of enriching experience. We cut ourselves off from using this natural childhood sympathy by our policy of segregation in the school. It perpetuates racial prejudice in this way. Many children have come to know and like his helper who is Indian.

MOVIES CAN DO a lot to change attitudes. We must try to reach people by all possible means. One approach is through the Arts and Crafts. Some will appeal to some, not to others.

If it weren't for the private collector we wouldn't have these things, and because of the private collector we don't have them.

NO INDIANS ALLOWED. We would make local protest against this discrimination in stores, hotels, etc.

Our newspapers are very keen to give crime news. If we can persuade them not to mention the name and race it would be a big help. Suppose the nationality of the Scotsman was mentioned every time he was involved in a crime. Soon you would think the Scotch were given to crime.

PUBLIC OPINION is so important. We should do something to bring to their attention that which is good, fine, decent.

Schools are our biggest field for reaching the public. Much depends on the teachers. Some, for example, under voting, teach the exact status of our Indian friends—that they aren't entitled to vote. Some teachers are still living in the teepee and scalping era.

There is a new course of social studies being put into the schools now. This Conference should recommend to the committee in charge of the revision of this course that textbooks be reasonably progressive in interpretation of past history; that more material be presented on the great achievements of Indians in various cultures.

GIVEN REASONABLE opportunity Native Canadians can hold their own under modern conditions.

The use of legislative powers—the Indians haven't the vote, but those of us who have should write to the M.P.'s who represent these territories.

MR. FRANK ASSU:

I notice resolutions before the Parliamentary Committee in Ottawa, and it will go a long way in shaping the new Indian Act. We have very few Indians in jail in B.C. today in comparison to the whites, and that goes for Essondale, too.

If the Indian is given a chance he won't need any handouts such as social welfare. It is about time the Indians got possession of their own mills. It is being done in Alaska by the U.C. government. There is an island and the people are located at Port Simpson. Today those people are self-supporting.

They have a cannery, a sawmill, electric lights in all the homes. They borrowed from the States to get started. What the U.S. has done for these Indians could be done down here in B.C.

MR. ANTHONY WALSH:

I feel that the Indians here and throughout Canada have, after a great number of years, worked out a system of what herbs were good and what were poisonous. The medical people have never taken that into account.

It takes no stretch of the imagination to know the difficulty for Indian girls to spend the time to go through for nurses. But some form of nurses' aid could be made available for these girls.

The time is coming when every Indian Agent will have to be a trained social worker. Couldn't something be done with those girls—working with the trained social worker?

GUY WILLIAMS:

I would like to answer the lady's question about funds owned by the Indians. That will remain a sore spot. These funds are only released for permanent improvement.

ments. What permanent improvement is from the Indian's point of view is something very confusing. There have been only limited cases where the money has been released from the funds.

One difficulty is that an Order-in-Council has to be passed for a ward of the Government. Accumulation of \$17,000,000. Suggestions to meet the needs of progressive Native.

Until organizations such as these and people as a whole take more interest in the Natives of Canada funds will not be available for the Native, who has natural ambitions such as the group out on the West Coast who have their own little co-operative. The fund could have been made available for that purpose. Funds held—\$300,000—available to individuals, groups or bands.

MR. WILSON:

I feel that the economic standard is the key to the situation. When the economic standards of the Indians are higher, I think it will affect their total adjustment.

MISS MARGARET JOHNSON:

Do we need to educate the Government of what is prevalent? What is more important than developing human nature? I wonder if we have given enough freedom of choice.

MISS MARGARET JOHNSON, (Social Worker):

The health problem of the Indian is a question of the Indian Department versus the Province. When an Indian mother gives birth to a new baby and at the same time has T.B., there is so much red tape to go through before the mother can be placed in a T.B. hospital, that eventually the mother has to be sent back to the reserve with the small baby only nine days old, and we know she will certainly infect the baby.

DR. W. S. BARCLAY (Superintendent Coqualeetza Hospital):

I think we are making excellent headway against a serious problem. Much has been accomplished in the past 6½ years in our Indian tuberculosis work in this Province. You hear figures quoted running like this: Indian T.B. rate is 12 times the white rate. I don't care how many times more it is, whether it is 12 or 16 times the white rate, so long as we recognize that T.B. is a serious problem and are trying to do something about it.

How are the Indians responding? Some Indians are refusing to come in for treatment, but many spreaders are segregated.

Hope to enlarge work with travelling clinics. There is a wide field

and the work must be increased.

THE HANDWORK of the Indians in the hospitals has grown very much from a small beginning in 1942. It has become big business. It gives them pin money or provides them with certain minor articles people in bed still like to have.

In conclusion, we have extensive up-to-date services. Program coverage is generally the same as that established by a Dominion-wide committee a few years ago—a community set-up.

Co-operation from the Indians is fairly good but must improve in my opinion. T.B. is an infectious disease and people can't do what they want.

MRS. A. J. TULLIS:

A girl from the family of an Indian chief had to apply to 12 hospitals before being admitted for training. She is now nursing in a maternity ward.

DR. R. S. TENNANT (Regional Superintendent of Indian Medical Services):

If there are any Indians girls who are interested in taking up nursing as a profession I would be delighted to hear about them. We would take on Indians nurses just as quick as any others if we could get hold of them.

ANDREW PAULL (Pres. North American Brotherhood):

Before the coming of the white men, the natives were governed by a strict code which may be referred to as a constitution, which operated in the same way as your laws of today. These laws were made by their rulers who had wisdom, or one who advised in the manner of a prophet.


The Government and others described this as the "Potlatch" which is a misnomer, but for the sake of clearness I will refer to it as the "Potlatch." Now you will admit readily that some of the laws of every country are not all perfect, some are good and some are bad. The good features of the Potlatch or Indian laws should have been retained, and the bad features eradicated by the government. But this was not done. In order to penetrate their system, education and religion among the Indians, laws were passed by the Government to destroy the Potlatch, or the constitution of the Indians.

LONG AGO THE Indians were taught the proper use of herbs, after years of experience by their ancestors, to use the herbs to emit food, and to have frequent sweat baths so as to force out the dirt from their pores.

(Continued on Page 10)


FRANCIS MILLERD

& COMPANY LIMITED



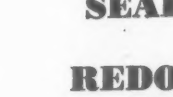
GREAT NORTHERN CANNERY

West Vancouver



SEAL COVE CANNERY

Prince Rupert



REDONDA BAY CANNERY

Redonda Bay

Office:

1698 W. Georgia Street

Vancouver, B.C.

Training of Teachers, Welfare Workers, Etc.

MISS PEG LEIGHTON (Nurse among Indian, now Student at U.B.C.):

The Indians are hungry a good deal of the time and children can't be expected to benefit by education when they are hungry. Many of them come to school without breakfast.

In a study of the Indians, it was found that on the average they were only getting one-quarter of a minimum diet. You can't expect the education to have any effect. They don't know how to use our stores to the best advantage. Schools need to help them choose the right kind of foods. Help them to know how to cook them.

MRS. A. J. TULLIS:

We stumbled on the matter of grants. There are great needs on the reserves I have visited. A great deal is needed in the way of encouragement and textbooks and I think it would be very helpful if the need of each situation could be considered by a group who were directly interested. Need reasonable estimate and presented by responsible people.

MISS PEG LEIGHTON:

The matter of Indians in white hospitals has always been a problem. The Department has only paid a minimum rate, and last summer raised it to what the D.V.A. was paying—raised it from \$2.50 to \$5.00, which should help matters a bit.

The Indians are now under Health and Welfare. They are getting more money and conditions will improve accordingly. (Only the health program of Indians is under Health and Welfare Department; other programs are still under Mines and Resources.)

MISS M. JOHNSON (Social Work, U.B.C.):

One of the chief problems seems to be that the Indians come under the Federal Government, whereas much of the welfare legislation and administration comes under the Provincial authority.

MISS LAURA HOLLAND, C.B.E. (Former Advisor to the Minister of Health and Social Welfare in B.C.):

Due to divided authority and a lack of co-ordinated policy, machinery and personnel, the Indian has been deprived of the vast majority of the social services available to other individuals and citizens.

MISS AMY LEIGH:

I think we have to realize that the church has pioneered in many areas. The church has to give up education to the government. The question is whether the church is capable of giving full education to all the Indians. Why do we separate the Indians?

CHIEF WILLIAM SCOW:

I am sure that the outlook is plain for our people, so let us work towards that goal.

I want to say this. We have had real Christians who started us, and we appreciate what the missionaries have done in the past. I am happy to say this before an intelligent, well-learned people, that the only solution is education.

MRS. STEPHEN COOK (Alert Bay, B.C.):

The discussions I have heard about the Indians' problems are so important it gives me pleasure to talk about my people, their ideas, etc.

It does not matter if you are a Roman Catholic, an Anglican or of United Church. As the people of the Brotherhood told us, we must unite as one. There is one thing

I want to stress, because I have been brought up in this way—and that is Christianity.

WHAT HAS GRIEVED me all my life is the ignorance, the misunderstanding about the Indians' religion. Capt. Vancouver found that already before the white man came, the Indians had their laws, and respect for authority. The Indian saw God in nature—the sun, moon and stars, and he worshipped and practiced his religion. He was a good Indian. I was old enough to see the tail end of that era. Everything that an Indian man or woman could be—honest, courageous.

It was the thing that came after that I saw the awful results of what the other nations brought into the country of the Indians. It was not God—it was the Devil.

What we are struggling with today is the teaching of the white man who did not understand the Indian and taught these things which were good were bad. They did not understand his past.

MISS MARGARET JOHNSON:

There is a need for an opportunity for Native Canadians to do their own social work. There are too few Indian students in university. Our problem starts far back in the need to give general education and then provide a specialized training in social work for those who have the ability to go on. The needs are so great, in so many fields.

In the first place, we need to get Indians situated under one Department of Government. Secondly, we need to concentrate on education. We need to concentrate on getting one trained worker into the field. I would like to see that one a Native Canadian.

MR. PERCY GLADSTONE (Student, U.B.C.):

The teacher shouldn't be asked to meet social problems. He should be allowed freedom to teach. I do believe social service workers should be encouraged.

MR. ANTHONY WALSH:

Within the next few years we are likely to see a number of Indians being given position with the Indian Department. Great caution will be needed in the proper placing of these employees.

IT WILL HAVE to be borne in mind that no over-all policy will bring about a solution, because of the diversity of means of livelihood among the different regional groups. It is most important that a specially trained and sympathetic type of people be attracted to Indian work, for only through intensive study and good team-work will they be able to give back to the Indians confidence in their own abilities.

Education

REV. DR. G. H. RALEY:

If we think the Indians of B.C. had no form of education, we have another guess coming. They had that creative urge to grow, to make, to progress, to develop—an intuition without which there can be no education.

That is not all. The early Indians of the coast had a high ethical standard which the youth of both sexes were taught to maintain, before the coast and interior was settled by Europeans. That their moral standing was high is revealed by some of their traditions.

VICE WAS DEGRADING. The Indians of both sexes were taught self-respect, self-control and work, consideration and respect for their elders. They were instructed in honesty, truth, industry, generosity, friendliness, and modesty. Tribes who inculcated such Christian virtues, were it not for revolting and cruel practices which vanished upon the introduction of Christianity, could hardly have been called depraved. If they have fallen from their high prehistoric standards, as undoubtedly many of them have, it is not their fault altogether, but ours. They followed what they observed in the white man.

We blame the Government for failure of interest, for lack of sympathetic consideration of Indian claims. I believe that the Government is seriously considering assistance and improvement. And anyway, who are the Government? You and I, the people.

PERCY GLADSTONE (Student, U.B.C.):

It is important to find out what Indians want. As soon as an Indian gets an education he is asked to go school teaching. The student might not be cut out to be a teacher. I wonder if it is possible to give a student ability and aptitude tests, followed by personal counselling?

GEORGE CLUTESI (Artist):

Again I repeat. Day schools should be encouraged, given all the chances it deserves and all the equipment required. Right now the tendency is to build these new schools and maintain them on a shoestring. That should not be so. It has been repeatedly pointed out that we have adequate funds held in trust for us, and specially earmarked for education.

MR. GUY WILLIAMS:

Regarding after school—the Department of Indian Affairs has no follow-through system. That is definite. Only in a very limited number of cases have a native girl or boy taken higher education. It takes too much red tape, and the result is that the children and parents are discouraged, or a year lost.

Don't get the impression that schools are on a silver platter for the children. I am not suggesting that the present schools are entirely to blame, but they must shoulder a portion of the blame for shortcomings.

Many would like to go on to gain higher education. But the Department of Indian Affairs will only assist one child in a family.

PERCY GLADSTONE:

I have always felt that students were only brought so far. Often many promises are made, and due to many delays a point is reached where the ultimate result is likely to be disillusionment... the uselessness of higher education for the Indians. Something practical should be offered.

There was the case of an Indian girl who could not get a job because she did not meet the requirements of the Civil Service. The law here could have been overcome to foster incentive.

MISS MARGARET JOHNSON (Social Worker):

Why can't we have a training school for Indians, where they might plan and discuss and could help secure the leaders to help them develop their own program?

MR. WILSON (Student, U.B.C.):

The group on Adult Education goes around the country with material, and ready to help organize groups in B.C. No legal reason why these facilities could not be extended to the reserves.

Youth Training is only successful when it is possible to work with the group back on the reserve. Community centres where adults can learn procedure of organizing and conducting meetings.

MAJOR R. F. DAVEY (Inspector of Indian Schools for B.C.):

The Department is endeavoring to secure the admission of as many Indian pupils to white schools as possible, both high and elementary schools. Its policy is to extend day schools and provide better classroom facilities at existing residential schools. The Department does not favor the establishment of Indian High Schools.

MRS. DOROTHY FRASER:

Our Society worked to send briefs to Ottawa. I hope that we have another conference it will be held at a time when the M.P. can be here.

Why separate Youth Training plan? Why not use the one we have? We should discourage the segregation in every possible field.

We have seen what the Native have done on their own. We need more humility. We need to do what the Indian people want, then do our best to get behind them.

MR. ANTHONY WALSH:

Eighty-five percent of the Indians live on the reserves. Therefore education will have to be built up which will fit those children to be good fishers, or whatever the livelihood of the reserve happens to be.

DR. R. S. TENNANT:

The welfare of our Indians should be the concern of every citizen in Canada. Unfortunately this is not the case. The public, and might include the press, are quick to criticize Indian administration and blame the government for the backward conditions of the Canadian Indian. They rest on their oars then and appear to feel that they have rendered a service and discharged an obligation to the Indian.

IF THE INDIAN is to come in his rightful citizenship in Canada, our public will have to overcome prejudice which is all too readily displayed when an opportunity presents itself to assist and prove the Indian status.

What is needed is education of the Indian child in our own public schools.

Progress in medicine can go hand in hand with education and enlightenment of the Indians.

public of Canada can play a vital part in this progress by opening the public schools to the Indian child.

As long as we keep Indian populations isolated on reserves and ostracize them from our community life, so long can we expect prevailing conditions on reserves to continue in spite of all efforts to improve the status of the Indian.

HOW CAN THE GENERAL public assist in the habilitation of the Indian? A fair percentage of the Indian population in B.C. lives in close proximity to our towns and cities. During the past year several requests were made to school boards in various parts of this province to permit Indian children to attend public schools. In nearly every case the requests were declined.

In one case a school board agreed but later had to reverse their decision because parents threatened to remove their children from school if Indian children were admitted.

The Indian child usually shows little desire to take advanced education. The reason is obvious. Of what use would an education be to him with a color line as a handicap in life. So we find these children returning to reserves with only a preliminary education and often this is very scanty.

Up until recent years Indian populations were largely served by part-time physicians. The present policy is to place full-time doctors in localities where Indian populations are large enough to warrant the appointment of a full-time employee.

IN SPITE OF THE increased medical personnel and hospital facilities the problem of providing adequate medical attention to scattered bands of Indians, particularly in Northern B.C., is a problem that is not easily solved.

During the past year an attempt was made to protect all Indian children in the province against phthisis and whooping cough.

The Government of Canada is under no treaty obligations to provide medical service to Indians. Medical services were provided gratuitously because it was considered that otherwise Indians could not receive adequate attention.

RS. L. PELTON (Associate Member of Native Sisterhood):

School attendance of Natives for 1946:	
Grade 1	7,118
Grade 2	2,938
Grade 3	2,513
Grade 4	1,759
Grade 5	1,666
Grade 6	689
Grade 7	423
Grade 8	113

Dominion annual grant for education 1945—\$125,000.

To get higher education they must go to public schools. It is their duty and privilege as Canadian citizens and voters to let them know what we think can be done and should be done. What are we going to do to fit our native children of tomorrow to take their place as progressive citizens of Canada?

WILLIAM TATOOSH (Alberni, B.C.):

As far as education is concerned, I do not believe in the present system. I don't think we have advanced very much. Very few of our people are getting higher education, which seems to be what we really need.

Not so very long ago a special service was held for one of our people. A sort of plaque was put up. All that was said was of credit to him. He was especially smart. One speaker said:

"Let this plaque be an example to you."

BUT THAT IS AS far as they went. They didn't say why he didn't get higher education. He didn't get it because it was not available at that time, to him. How can that be an example to the other students? Are they going to run up against the same thing as that boy? The sad part is that that boy gave his life for this country with this in mind; he figured he would come back and get more education through being in the Army.

MISS RUBY MCKAY (Superintendent of Child Welfare):

I would like to know more about the facilities for day schools. That is, in my opinion, the part of the program which should be expanded in the future. He should be able to live with his family as any other child.

MISS ASHDOWN (B.C. Indian Arts and Welfare Member):

In the figures regarding attendance at Indian schools there is a drop from 7,000 in the first grade to 2,900 in the second grade. Appalling. A great many children would become frustrated. Unprepared in language.

A good deal was said about adult education and about education in health and general welfare. I feel it would be very worth while for a group of Indian people, together with others interested, to establish a nursery school and give them expert help working with the mothers. Then when the children are ready to go to school they would romp ahead. With education they could go very far.

SISTER MARY O'CORRA:

The children come not knowing a word of English. They find it hard to acquire the language. They lose the whole first year. I think the suggestion made for nurseries wonderful. I feel that is why some feel discouraged and do not want to be set beside children so much younger than they are.

LESLIE JOHN (Nanaimo, B.C.):

I heard so much about education. I don't know how to speak well. I only went to school for two years. A high school was often spoken of. I would like to give property in Nanaimo belonging to me. I would like part of the property to build the high school. Then we may grow and have the head like the white people.

FRANK ASSU:

Everyone in B.C., old and young, say that they want education. Canada is being mechanized and they need education. In Saskatchewan they need large farms to make a go of it, over 300 acres. Here in B.C. there are 175 people on 80 acres up north—nothing but rocks. They can't farm it. That is the reason they are hungry.

The Chief had to buy land outside their reserve, and he was told by the Indian Agent that he had to become enfranchized to do this. They can't fish, they can't log, all they can do is to trap.

MRS. ANDREW GREEN (Pres., Native Sisterhood of B.C.):

When we were at Prince Rupert, my youngest daughter, who was of school age, wasn't admitted. When I asked for the reason I was told, "Your husband is capable of looking after her. Try to teach her what you can yourself." I was told,

"The schools are filled. We have a line-up waiting to get into the schools." And I asked, "Do I have to leave home so that the people of the Department will take my child in?" Then the Indian Agent said that he would see that my daughter would get into a school.

In a village near Prince Rupert for the past two years just the older grades have been taught. This last year the junior students have been taken in and the older ones are out. What can our children learn by those methods? We have to beg for schooling. The only time they are taken in is if they are orphans, or if by some bad luck their parents are separated. We who are trying to live clean lives want education for our children.

I HAVE IN MY travels met many of those dear children around the ages of 15, 16, 17 years. I have asked their opinion. They have said, "Will you try to get more education for us."

Our people must move quite frequently because their livelihood depends largely on fishing and trapping, both of which are a gamble. You never know what you are going to get out of the water or out of the traps. Our people don't get paid by the month. We do the best we can and move wherever and whenever a job is available. At the present time our people have moved to the canneries. The school there is filled. The school is too small and the teacher cannot handle more than 30 children.

MAJOR R. F. DAVEY:

Now a proper salary schedule for teachers has been instituted, on approximately the same level as those used in Provincial schools.

Fraser schools were working on a half-time schedule. Neither of us are happy about the situation.

SUNNYSIDE. When the cannery opens there is an influx of population and we are confronted with the problem of lack of accommodation. We are wondering if Indians could not be of some assistance there. Sunnyside is not opening this year. There will be no employment for the women there. Would it be possible for the Indian women to remain at home until work is available? Mrs. Green has

made her remarks very kindly and in a spirit of co-operation. We are aware of the problem and are striving to correct them, and you people could help us by avoiding to some extent the congestion.

One Indian village has offered to co-operate. They have given us assurance that the families will stay at home so that the children can go to school. They feel that they should make some sacrifice for the profit of their children. We hope this might be extended to other villages.

MR. ANTHONY WALSH:

The speeches by the Native people have been the highlights of this Conference. They know the problems of the reserve. We have never taken that into account.

We stress the white way—you must do it the way the white people have done. We would like to see these Indians come themselves and form the discussion groups with anthropologists, medical persons, social workers as chairmen, and to discuss what they feel. No matter how interested or well trained, the white do not know what the feelings of the Indians are.

DR. H. B. HAWTHORN (Professor of Anthropology):

Such a completely honest and frank approach in these discussions will help us to go a long way.

* * *

A complete report with the speeches and discussions almost in full has been prepared and mimeographed.

A request with enclosure of 50c will secure you this report. Address—

Mr. R. Borroughs, Extension Department, University of British Columbia, Vancouver, B.C.

It is planned a Conference of this kind will be an annual event. Resolutions resulting from Conference will be published in next issue.

Watts & Nickerson

We have the Most Complete Stock of

MEN'S CLOTHING and

FURNISHINGS in the North

CALL AND SEE US

PRINCE RUPERT

JONES NEWS STAND

Magazines — Stationery Novelties

GET YOUR HOME TOWN PAPER HERE

Phone Red 808 P.O. Box 276

210 6th Street

PRINCE RUPERT, B.C.

(Northern Distribution Centre for Native Voice)

WE SELL FOR LESS

We will never knowingly be undersold. We guarantee your money's worth—and MORE—or your money back.

ARMY & NAVY

N. Westminister DEPT. STORES VANCOUVER



Adventures of Coishin-Mit the Raven

By GEORGE CLUTESI

Mr. Eagle sent Coishin-mit an invitation to have dinner with him. As soon as he received it he put on his little coat, bade his mate Pash-huk "choo" or by-bye and hustled himself over to Mr. Eagle's place.

Mr. Eagle's home was on a high hill overlooking the river and the sea. Coishin-mit puffed up the big hill and when he reached the top he was so tired and very, very hungry indeed.

Mr. and Mrs. Eagle greeted him well. "Sit down, please," said Mr. Eagle while I go and fetch a fresh salmon for our meal.

AWAY HE SAILED and presently settled on to his lookout. A very tall, tall tree on the point overlooking the river. He wasn't there long before his sharp eyes spied a nice sockeye swimming near the surface. Seek, seek, seek, he sang as he sailed down and picked up the salmon in his talons and flew back to his home where Coishin-mit was waiting.

Coishin-mit watched every move Mr. Eagle made. How he sat on his lookout. How he sailed down and picked up the salmon. "I can do that," he mused. There was that foolish twinkle in his eyes again... I'll show Mr. Eagle that my eyesight is as good or maybe better.

Mrs. Eagle prepared the fresh salmon over the open fire by splitting it down and spreading it on a stick. She saved its own oil as it dripped down into an empty shell. Coishin-mit sat watching, licking his watering mouth and swallowing very hard.

At last, Mr. Eagle called Coishin-mit to come now and begin the meal. As usual, he gobbled up the whole meal, leaving nothing for his hosts; licking his chops all the while. When he was through he invited Mr. Eagle to come over to his place and "I'll give you the biggest meal" he boasted. Mr. Eagle said "Yes, I'll be there." So next day he came to Coishin-mit's little home.

"Do sit down, do sit down" and rest while I fetch the salmon, he began. I'll be back shortly."

AWAY HE FLAPPED on to the nearest tree and sat himself down just as Mr. Eagle had done also. He sat there and sat there — no salmon. He strained his poor little beady eyes out upon the river. No salmon. Nothing, nothing. The day wore on, no salmon—nothing, nothing, not a thing. Coishin-mit sat all haunched up now and tried to hide himself amongst the branches. No salmon, nothing, not a thing. Presenting Coishin-mit saw the tinniest ripple in the wa-

ter. He sat bolt upright; there was the disturbance again. At last, at last, he breathed. Now to show Mr. Eagle that I can catch fresh salmon too. There was that ripple again. A salmon finning to the surface? Now is my chance. He spread his tattered wings, flapped a few times and plunged down, with both wings folded, singing Cootch, cootch, cootch, full upon his would-be salmon, beak first. Slam! He hit the ripple on the waters full force. He lay still where he landed! His tattered wings spread out flat upon the out-going tide.

Mr. Eagle took in the whole procedure. He saw the ripple in the water and knew it to be a rock feeling above the ebbing tide. So he flew to poor Coishin-mit's rescue, picked him up from the water, carried him to his home and so to Pash-huk's arms. Mr. Eagle went home without his promised dinner.

Because Coishin-mit again tried to copy other people he broke his beak upon a rock thinking it to be a fish coming to the surface.

Remember, never copy other people and you will keep yourself out of trouble.

CONTEST

Here is our best letter for this month. Thank you, Verna.

Crosby Girls' School,
Port Simpson, B.C.

Dear Bows and Arrows:

I'd like to join the Club. I am 10 years old, my birthday is on February 10, born 1938. I am in grade three. I go to Day School at Port Simpson. I have three sisters.

We saw a big black bear when we were playing outside. I have a little dog at home; it is black.

We had exciting things on Easter. We had candy eggs on Sunday. I go to Sunday School every week.

The bear was up on the playground. We climbed up in the trees to see the bear. Some girls were crying because it might come down by us. We were all scared. We ran down the hill by our house.

VERNA C. MUNROE.

HARBOUR BOATYARD

Builders and Repairers
Tugs, Launches, Yachts,
Fishing Boats, 2 Marine
Ways, 1 inside.
Phone HAST. 3706. 3015 Wall St.
VANCOUVER, B.C.

Girls Form Group at Klemtu

BILL FREEMAN "ADOPTS" TEEN-AGERS

One sunny day a bunch of us girls were wandering aimlessly in the village site. We had been thinking about forming ourselves into a Teen-Age Group, for we know this movement is sweeping the country.

We finally decided to march into William Freeman's house and ask



him to conduct our election of officers. We found Uncle Bill all alone — his face buried in a newspaper. He tried to smile, but it was half-hearted for we had disturbed his reading.

Velva Starr Anyway he put us at ease by dropping his paper. We explained what our errand was and he readily agreed to act as our chairman.

THE MEETING was called to order and it was conducted in a business-like manner as Uncle Bill is well versed in the rules, and the election was by nomination and casting of ballots. The officers elected were:

President, Emily Hall.

Vice-president, Florence Mason.

Secretary-treasurer, Velva Starr.

This was quite a novelty to some of us, being our first participation in such a meeting.

When the election was over, Uncle Bill held us spellbound with his flowing oratory. I quote extracts from his speech:

"You girls are young and there is a long highway stretching ahead of you and a glorious future." Though he portrayed for us a bright outlook, he also warned us of the pitfalls and booby traps along the way. He told us he hated to see any of us become transients in big cities.

UNCLE BILL talked so seriously, raising his voice and waving his hands that he captured our whole attention. The jaws of the young girls were hanging down. Well! Uncle Bill is not just a wise owl

NORA'S BLUES SONG

Hello there, everybody,
You know what?
I got the T. B. blues.

I ain't got nobody to love.
There are lots of fish in the
Big Blue Sea I could love
If I were home, sweet home.

But oh, the heck with me,
I'm in the blues house now.

So long every one,
But I hope for not too long.

NORA VICKERS,

(Daughter of late
Chief Albert Humchik
Coqualeetza Hospice
Sardis, B.C.)

Nora would like her friends
write to her.

and his wise sayings are not just
brainstorms, so we'll always
member his sound advice.

Since then we have already had
a dance and tea social and
though the weather wasn't co-
operative, our affair was well
attended and the proceeds tot-
\$33.84.

Music was provided by our
local musicians playing the cur-
rent hit tunes. We were all overjoyed
at the success of our first affair.
We are planning a better one
for the future.

We have some very nice
people from the cannery crew
attending our parties. They ming-
ling with us freely sharing our men-
ment.

Here's a picture of myself. The
other officers will have theirs
in the next issue.

VELVA STARR, Sec-Trea,
Klemtu Teen Age Group

RONNIE'S

AT YOUR SERVICE NOW

• Decca • Victor

• Bluebird • Columbia

RECORDS

1200 in Stock

Play them anytime, anywhere

on a

BIRCH PORTABLE

GRAMOPHONE

ALERT BAY, B.C.

JESUS SAID:

Lo, I am with you always,
even unto the end of the world.

St. Matthew 28,
Verse 20.

EASTHOPE MARINE ENGINES

For Dependability, Economy and Long Life
Serving the Fishermen since 1900

EASTHOPE BROTHERS LIMITED

1747 West Georgia Street

VANCOUVER, B.C.

THE SONGS OF UAILMIT

Exclusive to THE NATIVE VOICE. Four Years' Work Entailed in the Translation. Copyrighted.

These legends were given to Eloise Street by Chief Khalserten Sepass of Chilliwack. He had them by exact memorization in an ancient Indian tongue which he translated into Chilliwack Indian. Through this medium with the help of Chinook and what English he had, Mrs. C. L. Street and Eloise Street were able to get a translation accurate in rhythm and meaning. These legends have never been published before and will not be put into book form until printed in this paper. There are sixteen chapters in all, and they give a history of our Indian race as handed down from Medicine Man to Medicine Man. In later chapters, the legends tell of the Flood and the rise of Man again from that time.

QUAITZAL SPATZ

turned his gaze full upon them
and a blaze of fire
enveloped them in its searing
light.
supuk, the skunk, said:
"I will use my weapon
against this fire..."
and he turned his back on Tso-
wayhis.
Now, even the fire of Tsowayhis,
faded,
flickering and defeated,
before the tribal weapon of Tso-
puk, the skunk.
The lightning
went back to its home in the eyes
of the great bird.
The curtains of the doorway
were drawn.
Tsowayhis retired
to the secret places
of himself.
The little brothers
were safe for a moment.

When Skuritz, the grouse,
With a rush of silent wings,
started at Tsowayhis;
With his sharp beak,
flashed a gaping wound
across the hunched neck.

Tsowayhis
opened wide his great eyes
and in their depths
the fires flickered and smoldered...
Tsowayhis said:

"You have beaten me,
Skuritz, the grouse;
You, a small thing,
Have beaten Tsowayhis,
The bird of Khals.
Swaghis, the thunder, shall be
yours,
The thunder of my wings when
I fly;
Only yours will be a little
thunder,
The thunder of one small brother
Of Quaitzal Spatz
Who is now free."

Quaitzal Spatz
came out from beneath the mighty
wing
Of Tsowayhis,
Bird of Khals.
Skuritz, the silent-winged,
flew after him;
But, with his beating wings,
Went now
The roll of Swaghis, the thunder,
The gift of Tsowayhis.

Quaitzal Spatz,
With his five little brothers,
Turned back
Across Spilkhil, the wide plain.
Kakhatlitzil was there
But now he sang no more.
He laid his face against the ground
For shame of his small waist.
They passed him
And came to the ladder.
They went down,
Squia, the squirrel,
Tsopuk, the skunk,
Millus, the raccoon,
Tsiakiak, the mink,
And Skuritz, the grouse,
The five little brothers of Quaitzal
Spatz.
Quaitzal Spatz
Put his foot to the ladder...
But, where Squia, the squirrel,
Could run and play, chattering,
There was no strong rung
To bear the weight
Of the foot of Quaitzal Spatz.

The ladder broke...
They fell...
Scattered far across the earth...
But where each fell
There sprang up a new tribe
And a new totem:
The totem of a chief
Who had been to Tst-chilt-a-mukh;
Who had been touched with the fire
Of Tsowayhis,
The Bird of Khals,
In the land on the other side of
Swayhil, the sky.

These are the songs of Uailmit,
The old one, the wise one,
Singer of ancient songs,
Of Quaitzal Spatz
And his little brother,
The first to be men.



The children of the Canyon City
Day School with their teacher,
Mr. A. J. Walker.

Gifted Story Teller, Missionary Dies

91-year-old pioneer missionary,
Rev. William Henry Pierce, died
in Prince Rupert hospital recently.

Rev. Mr. Pierce was the son of
a Scottish father and an Indian
mother, and born at Fort Rupert.
He participated in stirring events
which now are British Columbia's
history.

When a boy he was taken by
his maternal relatives to Port
Simpson and inducted into the
Tsimpsian tribe. With the arrival
of Father William Duncan, William
Pierce started his schooling. Father
Duncan learned the legends and
language of the Tsimpsians from
William Pierce's uncle.

His experiences are vividly re-
called in "From Potlatch to Pul-
pit," which he wrote during his
retirement. It is rich in history
and early lore.

Rev. Mr. Pierce was a gifted
story teller and often told fascinat-
ing tales of the early days when
he first began his travels as a
small boy and the only means of
transportation was the canoe.

His first mission was at his old
home at Port Simpson where he
went as assistant and interpreter
for Rev. Mr. Crosby. Then he
was sent to Port Essington as a
full-fledged missionary. He had
served Bella Coola, Wrangell,
Alaska, Naas River villages, Kitse-
kukla and Klappox.

Children Suffer Through Potlatches

Hats off to Jonathon Brown on
his stand re potlatches in the
Skeena River district! Actually this
exists on the entire coast. He has
hit the source of a lot of uncalled-
for poverty.

Before a potlatch is performed it
means months and months of sav-
ing and self denial. While this may
not impair the health of the grown-
up it leads to the children being
improperly clothed and undernour-
ished, and makes them easy victims
to T.B. Is it right the children's
health be sacrificed?

Many argue that we must carry
on customs and traditions, "It is
all we have left." With this I dis-
agree—potlatches have no place
in the system today.

THE POTLATCH was a form of
banking system in the days before
the white man came. Then it was
practical, today we should spend
our time and money in the fight
for a voice in our own affairs and a
recognition as equals. Many of
our people have forsaken the Pot-
latch and have adopted the present
banking and saving system. They
have proven they can be good
business men—have good homes
equivalent to any in the city.

This is an example, why then
don't we all wake up and do like-
wise—or are we cowards within
ourselves and forced to perform
a potlatch even against our will
and better judgment?

The sad result of Potlatch is, it
means leading a dual life for the
tribesman. He is trying desper-
ately to advance in a civilized
world, and at the same time he is
forced to fulfil his obligations to
his clan, or a system that definite-
ly belongs to a DEAD PAST.

THIS TAKES MONEY and big
money. You cannot walk two op-

QUEEN CHARLOTTE FISHERIES LTD.

610 Bidwell Street
Vancouver, B.C.

Packers of...

- Queen Charlotte Brand
Salmon
- Queen Charlotte Brand
Herring

PICKLED HERRING
and
DRY SALT HERRING

Pat. in Canada, U.S. Pending

CAMPBELL (Streamliner) PROPELLERS LIMITED

1925 West Georgia (rear)
MA. 3857 Vancouver

We also Repair and Recondition All Makes of Propellers.

posite roads at one time and get
anywhere. But that is just what is
happening on the coast and to
some of the interior tribes in B.C.
A person dies and the entire
village goes to pay their respects
—but is it not also a fact that
about one-half go only to COL-
LECT?

Is it also not a fact that erecting
of totem poles, competitive buying
of a copper plates run into hun-
dreds of dollars and in some cases
into the thousands? By carrying on
with the Potlatch we are making
ourselves poor and our children
are the big losers.

THE SUPPORTERS SAY, what
is wrong with giving, that is
charity." This is not giving in the
true sense of the word. The re-
ceiver of goods or money in pot-
latch is duty bound to return it
two, three and fourfold. I think
the modern version sums it very
nicely, "Trying to keep up with
the Joneses."

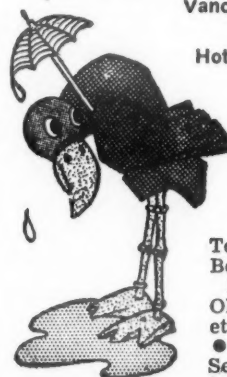
Let us all wake up and quit
while the quitting is good. Al-
though it may be too late for you
and me, it is not too late for our
children. I agree that "the Pot-
latch is the foolish way of spend-
ing money."

ONE WHO KNOWS.

(Name and address of writer on
application and questions readily
answered.)

The RAIN BIRD Gift Shop

Vancouver, B.C.
Opp.
Hotel Vanc'vr

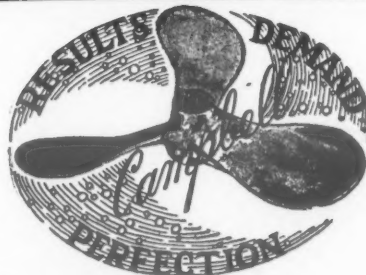


Wants
to
Buy
Indian

Totem Poles
Beaded
Moccasins
Old Relics
etc., etc.

Send samples.
Money by re-
turn if satisfactory or samples
returned post-paid.

709 Burrard Street





The Voice of the Native Canadian
 Official Organ of The Native Brotherhood of British Columbia, Inc.
 Published once a month by: The Native Voice Publishing Co., Ltd., 509, 16 East
 Hastings St., Vancouver, B.C. Telephone MARine 8049.
 Printed by Broadway Printers Ltd., 115 East 8th Avenue, Vancouver, B.C.

EDITOR R. M. SMITH
 ASSOCIATE EDITORS OSCAR PETERS, JASPER HILL (Toronto), and WILLIAM BELL
 DIRECTORS WILLIAM SCOW, REV. P. R. KELLY and REGINALD COOK
 PUBLISHER MAISIE ARMYTAGE-MOORE
 Theodore C. Sporer, Advertising Manager, 501 Main St., P.A. 2612
 Advertising Rates on Application
 Make All Payments to The Native Voice Publishing Ltd.
 Authorized as Second Class Mail, Post Office, Ottawa.

THE SCHOOLS AND THE CHURCH

Much discussion of schools has appeared recently in the daily papers. It is to be regretted that the publicity has hinged on one or two statements lifted out of their context and not indicative of the argument as a whole. Actually the discussion tended to even up when divergent views are set one against the other and judged impartially.

Not one would want to deny the great part the Church has played in the education of the Indian. Appreciated is the fact the Missionaries were courageous men—they appeared on the scene after the traders had been here with their liquor and rifles in exchange for valuable furs. Sometimes these men risked their lives in their persistent mission of bringing Christianity to this country.

Thousands of children would not otherwise receive an education except for the Church Schools. For these schools the government grants limited funds and the church supplements limited funds—always the funds are limited.

At the recent Conference the one fact brought to the fore over and over again was the plea for better educational facilities. This plea was made by all Indians who spoke.

It is a vital question today and will have to be thrashed through if we as a people are going to raise our living standard. In Dr. R. S. Tennant's words, "I have dealt with the subject of education because educational advance is very necessary to progress and health and welfare."

Rev. Canon C. F. Hives writes, "were we to close our doors, many of our pupils would be absolutely deprived of a chance to attend school." Does this not show clearly the government has shirked its obligations in years past? Today 12,000 of our children in Canada are receiving no education, and some of those who are, find their schooling is intermittent.

Why should anyone be made to feel he "owes" his education when other Canadians can take their education for granted.

The residential schools require one-half day's work out of school and only one-half day is spent in school. This cannot be helped in a residential school, but it retards progress in grades.

The eloquent appeal by George Clutesi at the Conference could not help but convince. "Take a small child away from his parents, brothers and sisters and home environment and the shock is too great. Often the initiative is killed, and without initiative a child cannot learn. Education is not just book-learning; it includes the love imparted when the child sits on his mother's or father's knee and learns of traditions, history and the difference between right and wrong. But do not discard the present residential schools. The underprivileged and neglected children have need of them. There are always underprivileged, and some of our people do not and will not look after their children. The residential schools are needed for these children."

Though there are humps to surmount, the final objective in Indian education should be the public school. Quoting Dr. Tennant again, he says, "Today we have but a handful of Indian children attending public schools. We could, and we should, have a thousand or more of these children in public schools. Reserves are so situated that this number of Indian children could attend some of the better public schools in the province."

"We accept into our schools children of every nationality under the sun without question, except the Indian. Why should we exclude the one race who above all others has a right to the opportunities provided through the means of our educational system. If you deny the Indian this very important means of habituating himself, how do you ever expect to improve his lot."

"Those of you who have visited Indian schools can not but

be impressed with the possibilities of these likeable children. In many respects they are made of better stuff than the average white child."

Indians want a chance to compete in all fields. We are desirous of taking a lead in our own affairs—this requires competitive education.

THE STONE WALL

During the two-day Conference held at the University, of fact which could be conclusively drawn, is, that the question Indian Affairs is an enormous one.

Whatever progress is made, and has ever been made, comes up against a stone wall—John Public's attitude to the Indian.

This attitude is fostered in childhood. In the public school today children are taught that Indians were very dirty people until the Missionaries came to teach them to bathe. They are taught in history books only of the atrocities of the Indians. Remember our children have to study these same history books. Many, many of our people have experienced as children the attitude from their teachers, expressed verbally, "I don't know why I should waste my time teaching you, Indians can never learn." These same impressions are broadcast over the radio pictured in the movies and written in books.

Recently on a steamer going up the coast, three young Indian girls were travelling, quartered in the steerage room below. Terrifying screams kept most of the passengers awake one night and nothing seemed to be done until nearly morning. On enquiry by a passenger, it was found the youngest, 13 years old, was subjected to rape, and only through the interference of the logger was anything done—and only by the logger.

The deep concern of a young white woman was ridiculed by this remark made by an elder woman: "I wouldn't worry myself too much if I were you. If she isn't a prostitute now, she soon will be, like the rest of them!"

Through the years can you see that young girl do anything but give up?

Even with enough bread does the Indian find peace, spiritually and mentally in the face of such attitude?

From "The Riders of the Plains" we read:

"The organization of the Mounted Police came under consideration immediately after annexation of Rupert's Land to Canada. It may be doubted, however, whether the need would have been met so promptly had not the public conscience been shocked into activity by the culminating atrocity of a shameful series of crimes which threatened to involve Canadian Indian and the whites in general in mutual reprisals and wars of extermination."

After all this time, will it take more disheartening years to break down that stone wall or in some way, does the public conscience have to be shocked into activity?

EMPLOY THE GIFTS YOU HAVE

Speech was the medium at the recent Conference—during the two full days of formal speeches and informal discussions there wasn't one uninteresting talk made. As these were time limited, much information, ideas and whollop were packed into each.

Many who attended wanted only to listen, but were drawn into the discussions in spite of themselves, and at times the air was electric and tense. Each subject considered covered a very wide field, therefore many ideas were brought into play. Significant here, however, was the fact that when one of our people rose to his feet and spoke his ideas, more often than not, those were the ideas most deeply impressed on the mind and carried away from the Conference.

Many of the delegates were surprised and delighted to see and hear how well our people presented their speeches. Anthony Walsh said, "The speeches made by our Native friends are the highlight of the Conference. The appeal for better educational facilities made by one today had in it pure drama—simplicity, sincerity and dignity."

The Indian delegates, after all, were not just making speeches or speaking of something objectively—they spoke for their people and of their people's desires. Theirs was a message.

What the Indian people say and want and do about Indian Affairs should be and will be the important thing from now on providing we say and do something about Indian Affairs today. The time is now! We can no longer take only a long-range view of these things. Our delegates proved they possess the gift of speech to no small degree. Use this gift and others you have—use them more.

OUR MAIL BOX

Write to The VOICE any News of Interest in your District, etc.

Indian Talk

Smithers, B.C.

Dear Editor:
I read in a recent issue of the Native Voice that some white people have remarked that Indians speak very poor English.

Now, what is known as "broken English" is spoken practically all over the known world. It varies with the locality and the education of the speaker. Some variants are very pretty, others rough and guttural or "abrupt" which is, I believe, the term used by the one who voiced the complaint against Indian English.

I speak several of these "lingoes" — "Patois" myself, as well as "The King's English", "Parisian French", "Castilian Spanish" and "Church Latin." A "patois" is, I believe, actually a variant of the French language. I use the words "lingo" and "patois" here to indicate a variant of any language spoken by some one of another tongue... as English by an Indian. I fear if most of us tried to speak Indian we should make a far worse mess of it!

DO THOSE WHO complain realize that there are several, in fact many Indian languages, and that the poor Indian who speaks such halting English is probably quite fluent in his native tongue?

Do they realize that the same poor Indian is probably quite fluent in several native tongues and can also express himself fairly well in French and a few other languages?

I remember when a white neighbor of mine made a similar remark about a certain local Indian woman, I persuaded the white woman to come to Benediction with me. It happened the Indian woman was sitting with her husband just ahead of us and several other Indians were in the chapel. The white woman was not too familiar with the service so it came as an even greater surprise when all the Indians sang lustily in English or Latin as required!

ANOTHER DAY MANY years ago I was washing dishes. Feeling someone standing in the doorway I looked up to see a tall Indian watching me silently. "Come in," I said, "you eat?" I set a place for him at the table and he ate, grunting or nodding assent to the questions I asked as most people thereabouts did. "Uh-huh" is the nearest I could get to the sound. Suddenly out of the clear blue he started to talk. He spoke fluently with a decided Cambridge or college accent. Not since I had left home had I heard such perfect English.

"Boy," I exclaimed in amazement, "where on earth did you learn to talk like that?" He replied into the broken English we know so well. "I speak 11 other languages as well, could be interpreted."

"Why not, then?" I asked. HE MADE A MOVEMENT — a drug-expressive of his contempt for the white man's way with Indians.

"Sooner come home, dig seneca not."

To me Indian talk is not poor English, it is brief, forceful and to the point, and expresses its meaning in the fewest possible words.

WANTED: LIVE SQUIRRELS and chipmunks, any colour or size, \$3.00 per dozen. Write for instruction to Fay Connatt, 1564 East 10th Ave., Vancouver, B.C.

Thank You Notes

Bella Coola, B.C.

Editor, The Native Voice
Publishing Co. Ltd.:

Sorry I overlooked your card about my subscription renewal for The Native Voice. I certainly won't go without them, I'm so interested in reading the news in them.

Thanking you,

Yours sincerely,
WILFRED TALLHEO.

* * *

Kitkatla, B.C.

Editor, The Native Voice
Publishing Co. Ltd.:

Upon receiving your card, I again wish to renew my subscription to The Native Voice. This is our Voice; we should all keep it ringing by subscribing for it.

Yours faithfully,
WILFRED JACKSON.

CORRECTION

The Editor,
The Native Voice:

In a recent article that appeared in your paper mention was made that because of the small salary I received I was forced to sleep on a STRAW MATTRESS. Such was not the case, because the Indian Department furnished a comfortable bed which I did not use, because I preferred a sleeping bag and a folding camp bed.

Yours truly,
ANTHONY WALSH.

B.C. INDIAN ARTS & WELFARE SOCIETY

Editor, Native Voice:

At a recent meeting of our Council I was instructed to express our appreciation of the very fine supplement of the "Native Voice" in which you announced the forthcoming Conference on Native Indian Affairs at the University of British Columbia.

The appearance of this issue just before we met could not fail to increase the interest of the native people in the Conference, and the special articles dealing with the work of the Society, have helped to spread a knowledge of what we are trying to do. Even the advertisements, with their good wishes for the success of the Conference, reflect the care with which you and your associates prepared the material for this issue of your paper.

Our Society greatly appreciates the spirit of co-operation which motivated the production of this special number.

Sincerely yours,
ELLEN HART, Hon. Sec.
B.C. Indian Arts & Welfare Society

OPEN TO TAXATION

Courtenay, B.C.

Editor, Native Voice:

I recently read in a daily paper an article regarding Taxation of Indians in Quebec.

I think this concerns all Indians in Canada. The Quebec ruling is that money earned on a reservation cannot be taxed. However, as soon as the Indian leaves the reserve to earn a few dollars, he is immediately open to taxation the same as his white brothers. If such is the case then why not equal rights with his white brothers when he steps off the reserve? Surely that is only just!

NORMAN FRANK,
Comox Reserve.

About Alcohol

Kitwanga, B.C.

Editor, The Native Voice:

I recently heard over the radio from Montreal "that two policemen were attacked by a mob of 100 Indians while they were arresting a couple of Natives who were under the influence of liquor. The two policemen were taken to hospital for minor injuries."

I have a good friend who was once sent to the insane asylum after being brutally beaten by police clubs, for the simple reason, he was under the influence of alcohol; the story he tells of the asylum too isn't a pleasant one.

Of course I hardly blame the police force for such brutality — they were merely fulfilling the law laid upon the Indian.

Those who are associated with the propaganda might say "If liberty of alcohol were granted to the Indians they would simply go wild" or "past experience shows they are better off without it." In short, the peace would be greatly disturbed.

Well, I don't think so. Why? Because we are human beings and being the noblest of all beasts, we crave what is held back. For example, take the rationing of food. I know many people who never used sugar until it was rationed. The restriction on alcohol brought more profits than at any other time — people who never dreamed of drinking automatically turned to it, and why? Because the prohibition of liquor touched off their craving.

I think the liberation of alcohol to Indians would crush this craving.

We also read a good deal about the police getting a raise in salary. The fact should clearly be understood that the Natives play a role in providing such handsome changes through taxation. Must the police express their utmost appreciation with such brutality?

An Indian pays an equal amount of income tax with his white friend, his food, clothes and merchandise are equally taxed, a large chunk

is ravisly bitten off his salary.

But there are differences. Our white friends enjoy the Old Age Pension, our people don't. We are usually described as the brave, fighting race (which is more or less of the past). But, must we have to continue to fight for what we want. After all, by granting the Old Age Pension to Indians would merely be straightening out a kink in our Canadian system that's long been ignored.

Of course, there is always the odd person who would say: Relax, Brother, calm yourself and stop squawking, faith can move mountains. In my opinion we have relaxed and have had faith, but the mountain part is a little stubborn in moving.

I give my thanks to the Native Voice and its subscribers for doing a magnificent job in aiding the once heroic nation back on its feet.

CHIEF GWIN-NARCH-ENOETC.

FAR-REACHING

Chicago, Ill.

Editor, The Native Voice:

Enclosed find money order for subscription for your paper, The Native Voice.

I have read a number of these papers and find them excellent and comprehensive in detail and information. It gives me great pleasure to become one of your subscribers.

MRS. R. ZWICKY.

National Fisheries

LTD.

Fresh, Frozen and Canned Fish

Foot of Campbell Avenue,
VANCOUVER, B.C.

Phones:
HASTINGS 3064, HASTINGS 4984

There is STRENGTH in UNITY!
**FISHERMEN,
UNITE!!**

Join the Growing Fleet of Co-operative Fishermen

... JOIN ...

Prince Rupert — Kyuquot — United
Sointula or Massett

They are all Members of the

**FISHERMEN'S CO-OPERATIVE
FEDERATION**

995 EAST CORDOVA STREET

VANCOUVER, B.C.

Phone: HASTINGS 1791

Drum Beats Across the Border

Empty Woods
Mean Empty
Bread Baskets

Brothers and Sisters, let us stop in our axe grinding for a bit and consider some real phases of our own lives.

We Indians are all lovers of the outdoors even though many of us cannot spend the time we would like in Nature's great storehouse.

The white man is talking conservation after years of needless wasting of our wild life. We of every tribe helped in order to get our share before it was all gone. Now we too must stop to consider our own place in the conservation plans of America.

Western Canada and U.S.A. is still pretty much Indian territory. In this country live today most of our game, fish, birds and trees. All these support many of our tribesmen.

IT WOULD BE WELL for our race to stop foolish killing of breeding stock, the foolish burning of timber and other acts whereby we are almost as guilty as the present day pale faces.

The conservation laws are made by the white lawmakers—let us see to it they are fair to the game, fair to our dependent tribesmen, and then back them all the way.

Alaskan tribes have been aided by the importation of reindeer, no doubt Canadian tribes could also be aided in like manner. The roe deer of Germany, if imported, would help many in the deer raising areas and could be declared closed save to Indian hunters.

Reports have reached us about Indian guides who overlook the letter of the law to permit white (so-called) sportsmen to over-kill, in order to win their favor, so they will receive the sportsmen's trade next season.

WE SHOULD, I believe, in all fairness to our hunting tribesmen, ask that the use of transport of hunting parties into the brush via airplane be stopped. These air hunters fly in, make a quick kill and leave the meat because of weight, and fly off home taking only heads and hides.

Who loses in the end? The white men have farms, ships, shops, etc. The Indian in many cases has only the woods. When they are empty, who will fill the Indian bread basket?

—CHIEF SHUP SHE.

Popular Couple
Marry at
Skeena Crossing

Kitzequela Citadel was the scene of a very beautiful and impressive wedding when Violet Phyllis, youngest daughter of Mr. and Mrs. Edward Wesley, became the bride of William Edward, second son of Mr. and Mrs. David Williams. The bride and groom are both of Skeena Crossing.

The bride was lovely in full-length white lace over heavy bridal satin gown. Her veil was held by a heart-shaped coronet headdress of orange blossoms. She carried a bouquet of mixed roses and sweet peas with chiffon ribbon streamers.

Mrs. Roy Harris, maid of honor, was gowned in printed georgette. Angeline Russell, Joyce Wilson, Nora Bright, Pauline Johnson, Sva Fowler, the bridesmaids, wore gowns of blue net and white taffeta. Little Marie Johnson and Beatrice Williams were flower girls and carried white lilies and lilacs with pink ribbon streamers. Oliver Russell was trainbearer.

The groom was attended by his brother, Morris William. Ushers were Willard Williams, Bruce Wesley, Chris Gray, Jim Fowler and Horace Tait.

A reception was held for the entire village. The bride's table was prettily set and the wedding cake was duly cut and served by Mrs. Roy Harris.

Many friends from Terrace, Cedarville, Kitwanga, Kitwanooc and Hazelton arrived to show their esteem for the popular young couple.

Salmon Export
Controls, 1948

A government announcement was made recently at Ottawa as to the decision on the question of canned salmon controls for 1948.

There will be no general embargo, but selective restriction in order to give balanced treatment to fishermen and cannery in such controls. Export of raw spring salmon to the United States will be unrestricted and the export of raw coho salmon will also be permitted, but only up to September 1st. Raw sockeye, pinks, and chums will be retained in Canada.

The announcement also states that normal export to the United States of all species of Pacific salmon in canned, salted, smoked, cured, and frozen form is not affected by the foregoing ruling.

Conference on Native Affairs

(Continued from Page 2)

Even the infants were immersed in cold water daily. If the infants were not able to stand their ordeal, it was an indication they would not withstand the hardships of their primitive mode of living.

Their code was cleanliness of their bodies, and changing their abode, so that dirt and filth would not accumulate. And so, while the peasant of Europe was wallowing in poverty and filth, the lordly Indian of the forest was practising hygienics in his everyday life.

Then the Government passed laws to eradicate the Potlatch, so it became a crime in the minds of the Indians to continue the practice of their old customs.

ANOTHER DAMAGING mistake was the government put the Natives on very small reserves, where they have remained since British rule was established here. You no doubt have seen, and perhaps you have read of the squalor conditions on some of these reserves, which needs no elaboration, as a visit today to many of the reserves would clearly indicate to you the error of the government. Their kind of housing was also changed.

Instead of changing their abode every summer and winter, many of them are living in the same shacks since the white man spread their doctrine. Many of the streams which formerly gave them good water for domestic use are now polluted by the worst kind of dirt.

THE INDIAN ACT Committee of Parliament, now in session for the third year, have heard evidence that most necessary things be done immediately for the Indians in the building of houses and the installation of good water into the reserves for domestic use. This has been the evidence of doctors who testified before the committee.

We have had very little success in securing the implementation of this important recommendation. It seems the housing question will never be adjusted. The veterans have a hard time to procure houses with all their influence, and you can imagine what chance an Indian will have to exercise any influence, and it appears that the same dire and squalor conditions will prevail for many years to come.

MY TRIBE, THE Squamish Indians, are the richest tribe in B.C. They have a trust fund of more than \$300,000 in Ottawa. After some adverse publicity concerning the condition of their principal village at North Vancouver, the Squamish Indian Council passed a resolution that the sum of \$25,000 be used from their capital account to repair and build new homes. This was refused by the Department of Indian Affairs because the laws of Canada did not permit them to allow this expenditure.

Because of this edict of the government, although they have thou-

sands of dollars with which the clerks can do some bookkeeping the houses must continue to decay and the housing shortage must continue, because the treasury department will not permit this expenditure, although the Indian owners want to spend it.

Large sums of money are voted by Parliament for the health of the Indians, but there must be something wrong with the system, because Indians complain they are denied hospitalization, and relief or when these rations are given the amount is so small it is totally inadequate.

I SUGGEST THAT someone take the trouble to examine the auditor general's report and ascertain how much of the vote actually reaches the Indians, as a few years ago wrote an article which showed the more than fifty percent of the vote went to white people in salaries and administration expenses.

A white woman recently told me that her deceased stepfather, who was an Indian agent, made more than \$10,000 in graft from the relief orders that were supposed to have been given to the starving Indians.

On the 6th of May last, I stood before the Indian Act Committee to address them, when I was interrupted by Hon. Tom Reod, who moved that the Committee send recommendation to Parliament that the Indians be given the old-age pension.

Although this recommendation was approved, no provision was made or included in old-age pension legislation of the government to extend the old-age pensions to native Indians.

WE WERE AMAZED and disappointed in no small degree. We have received letters from different parts of Canada informing me of starvation conditions, although many appeals were made to the local Indian Agent.

This conference can do much to help the natives. You, the white people, as the President stated last night, you owe the Indians a great debt. You have deteriorated the health, reduced them in number, and your laws impede their economic efforts by the denial to them of even their natural rights, given to them by God.

I ASK IN THE NAME of humanity that you unhesitatingly dispatch a message to the Government and to the Parliament of Canada, that a well-defined housing program be undertaken immediately, and every word of promises be dispensed with by the officials of the Indian Department; that adequate domestic water be supplied to the Indian settlements; and that Native Indians be immediately given the old-age pension; and that mothers and deserted wives and widows registered as Indians be included in all benefits enjoyed by their white sisters.

- NEW INSTALLATION?
- REPLACING YOUR OLD PHONE?

— SEE OUR —

M-75 Radio Telephone

- 75 WATTS
- LOWER COST
- PROVEN PERFORMANCE
- NO VIBRATORS

AVAILABLE NOW — Call in and See It

SPILSBURY & HEPBURN LTD.
Radio Communications
FOOT CARDEO ST. VANCOUVER, B.C.

W.A. THOM

SHEET METAL WORKS Ltd.

1779 West Georgia Street
Vancouver, B.C.

Phone MA. 2725

— and at —

Prince Rupert, B.C.

THOM SHEET METAL LTD.

Box 1219 Phone: Black 884

Principal Products
Manufactured . . .

MARINE
TANKS
STACKS
MUFFLERS
VENTILATORS

Portable Welding Equipment

Out-of-Town Orders
Given Immediate Attention

Art and Crafts

THE DANCE

By WALTER TERRY

In those dances that Mr. and Mrs. Laubin have performed we have seen suggested in steps and body movements the activities of free and independent men, men of dignity; we have seen feet press the earth or pound power from it; we have seen arms and head raised to face a horizon, a frontier; we feel man's closeness to nature in the imitation of birds, the stance which is as firm as the deeply rooted oak; we have seen capers as well as processional, humor as well as profound dedication and above all we have seen in the body of Indian dance a love of beauty and of simplicity. Surely these are characteristics all Americans experience or seek, and if the dances of the American Indian do not belong to us by blood heritage they belong to us through the heritage of the land itself. At least the Laubins, dedicated to the task of creating greater unity between the first and the later Americans, make us feel, through their dances, that this is so.

Their program offers social dances, both ancient and modern; stories in sign-talk or in song; dances of a ritualistic nature, dances which define character and dances of sheer beauty of movement, of physical skill. One is hard put to know which to single out for comment.

Certainly the sign-talk dance, "Sitting Bull's Vision," was fascinating both in movement and in subject. The gestures themselves, though less refined than those of the classic Hindu dance, have a rough eloquence about them, and since the majority of Americans

believe that there are always two sides to a story, it is appropriate that we should learn, through dance, of Sitting Bull's version of Custer's last stand. A satiric dance, one which pokes acute and lively fun at a hunter who, surprised by an enemy band, flees silently to safety and then emits a pompous challenge was contrasted with the dance of a true hero who described in dance the exploits which brought honor not only to him but also to his people. Highly amusing was "Rabbit Dance," a comparatively new creation of the Indians and one which combines the dignity and the rather offhand romanticism of the Indian with the jazzy steps of an adapted foxtrot.

Then there are the "Sun Dance" and "Hoop Dance," the former an impressive ritual of prayer, intense in manner, stately yet by no means lethargic and touched with lovely symbolism; the latter a dance of great virtuosity and beauty of pattern. But one should not and cannot judge the scope of the Laubin's material by a dance or two or by descriptions of them. The technical, the choreographic, and thematic areas of Indian dance appear to be endless, and these aspects of dance are to be respected, but more important is the richness of spirit which underlies these dances and which leaves the modern theatre-goer refreshed, stimulated and, if I may speak for myself, cleansed in heart and in spirit. Obviously, Reginald and Gladys Laubin are showing us not only the dances of the American Indian but also are disclosing the spirit that underlies them.—Herald-Tribune, New York.



The Indian dance is an art form possessing grace, symbolism and meaning; it has an emotional value of a high order. In Indian culture, music, dance and ceremony are indivisible; one cannot exist without the other. This article explains the symbolism and music of the Indian dance—the only indigenous American dance, and part of the authentic American heritage.

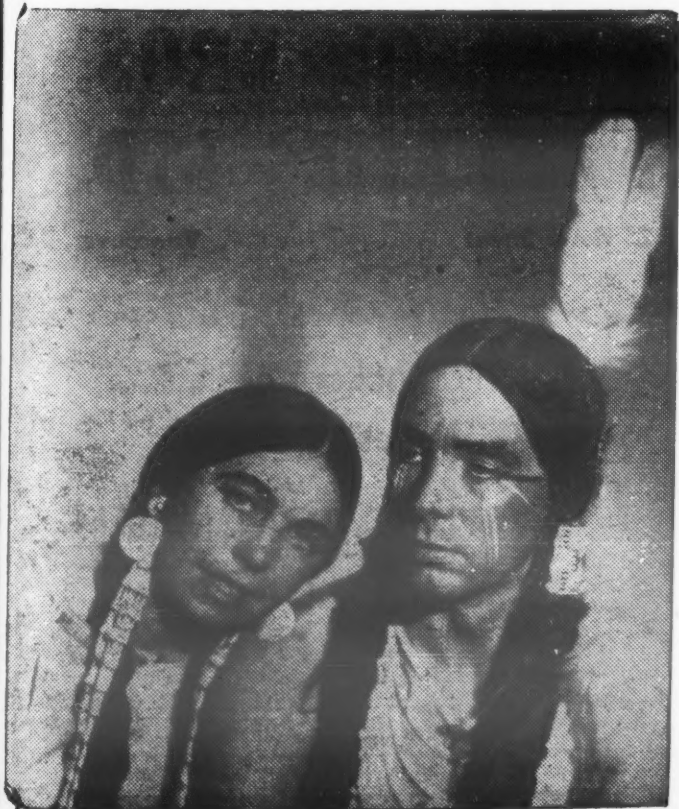
If the Indian dance ever achieves a cultural renaissance, much of it will be due to the labors of Gladys and Reginald Laubin. Reginald Laubin may have inherited his musical instincts from his father, who was oboist with the Detroit Symphony when it was founded. While studying at art school, young Reginald met his future wife, Gladys, who encouraged him in his dream of giving "Indian concerts." The couple went off to study Indian dances, lived with the Sioux tribe and learned the tradition from no less than One Bull, the son of Sitting Bull. They are the first to present authentic Indian dances on the concert stage, and dance critics like John Martin and Walter Terry have acclaimed the Laubins' work as technical and choreographic masterpieces of their kind.

OBJECTS OF B.C. INDIAN ARTS & WELFARE SOCIETY

1. To promote the welfare of the Indians, particularly those of British Columbia, by supporting all movements directed towards an improvement in Indian Health, Education and Social Welfare.
2. To bring to the notice of the public the innate merits and deep-rooted artistic talents of the Indian people by means of exhibitions of their Arts and Crafts, and through meetings, conferences, publications, radio broadcasts and the press.
3. To arouse the Indians them-

selves to a realization of their true place in the social organization of this country, and to encourage them to work for, and to take advantage of, the opportunities which will be offered under the revised Indian Act, and to prepare themselves for Community Service and full citizenship.

4. To devote particular attention to the needs of the younger generation and to work in their interests in the field of education, in order to remove the gross inequality of opportunity that now exists and prevents promising young Indians from entering any field of endeavor, without encountering an almost insurmountable handicap.



NEWS FROM ALBERTA

Barbara Ann Scott Named "Shining Star" at Ceremony

The Sarcees entertained Barbara Ann Scott, world figure skatching champion, and her party at the Easter dance on the Reserve. The party was escorted to the hall by Edward Onespot, who later sang for Miss Scott.

Edward is a very well known vocalist who annually delights the visitors at Banff Indian Days. At the hall Chief Crowchild officially welcomed Miss Scott and her party, and with Mr. Onespot, introduced them to members of the band.

THE ADULT Education Weeks sponsored by the I.A.A. were held in Calgary and in Edmonton, the weeks of March 15 and March 22 respectively. Attendance at Calgary was particularly satisfactory although the Edmonton School fell in with very bad weather that held attendance lower than expected.

The I.A.A. is very grateful to the kind white friends who made the schools possible by giving their time and services for lectures. We do feel that many more of our members could attend these schools profitably; people must keep up with the changing times and no group of people can live within and by themselves any more.

AT THE PROVINCIAL Conference of Superintendents and other senior administrative officials of the Branch, John Laurie was invited to give a paper on Education and also to attend the various sessions, as representative of the I.A.A. The discussions were very profitable and we hope an even better understanding between officials and the I.A.A. will result. Regional Supervisor G. H. Good-

erham has always been most sympathetic and co-operative with the I.A.A. and the Indians of Alberta are fortunate in having Mr. Gooderham as Supervisor.

SEVEN NEW DAY schools are to be built in Alberta this year. For five of these the I.A.A. has steadily worked and our members should be encouraged that the schools are now to be completed. They will be located on Louis Bull, Alexander, Goodfish Lake, Sarcee and Bighorn reserves. The others will be at Cold Lake and Atimakeg.

M. E. STEINHAUER reports excellent progress at the Saddle Lake Local. Here is one of our very progressive reserves whose record in education, military service and development is most impressive. Educational policy at Saddle Lake needs a thorough overhauling. We advocate not only a good day school for this reserve but venture to prophesy that this will be the first reserve to have a high school. From the Local came a very interesting proposal which we believe should receive very serious consideration by the Indian Affairs Branch.

BOB CROW EAGLE and Walter Bastien of Brocket both report excellent progress with the crop adjustment problem and the logging development at the Peigan Reserve. Since both these proposals originated with the I.A.A., the Peigans should be grateful to Mr. Crow Eagle and Mr. Bastien for their hard work on behalf of the Band.

OUR PRESIDENT, Mr. Johnny Callihoo, has had a busy month. He attended both Adult Education Schools and was later a guest of honor at the annual banquet of the Alberta Council on Child and Family Welfare at Calgary.

The I.A.A. has a representative on this Council, Mrs. H. E. Downe, who is an Honorary Life Member of the I.A.A. While on this trip, Mr. Callihoo also sought legal advice on matters pertaining to Indian rights in Domestic and Commercial fishing.

CHIEF DAVID Crowchild addressed the Eight-Thirty Club on Indian Problems in March and The Realty Club, a group of representatives of the Insurance Companies, in April.

THE SARCEE BAND presented their pastor Rev. L. F. Rowe, and Mrs. Rowe, with a wrist watch and a case of silver on the occasion of the Rowes' departure for a parish in Manitoba. When it comes to doing the correct and courteous thing, you can't beat the Sarcee people.

MR. CALLIHOO and J. Laurie attended the Easter dance at the Round Hall on the Stoney Reserve at Morley and spoke on the work of the I.A.A. The Stoneys were the first southern Alberta Band to support the I.A.A. and among its members the I.A.A. has had many of its most loyal and strongest supporters. They are too numerous to mention by name but we do wish to name Chief Enos Hunter, John-

ny Bearsapaw Isaac Twoyoungmen, Judas Hunter, George MacLean, Tom Kaquitts, and Dan Wildman who were among the original supporters and are still active. Among the young Stoneys, there is Bill MacLean, Bert Wildman, Edward Hunter, Judea Wesley.

EDWARD HUNTER and others addressed the Y.P.A. of Central United Church April 13.

The I.A.A. is most anxious to promote good feeling between young whites and Indians and we believe that having the Indians address these groups on all possible occasions promotes a greater understanding and a healthier relationship.

Hobby Show at Prince Rupert

From April 28-May 1st in the Civic Centre, the second annual Hobby Show takes place. There is already keen interest in this event.

The Indian exhibits will be handled through the local Indian Agent's office which will assemble the offerings. Prizes will be awarded for such classifications as art and manual work, woodwork and carvings, slate totem poles, metal work, leather work, knitting and weaving, with particular interest in original native design.

NELSON BROS. FISHERIES LTD.

325 Howe Street

Vancouver, B.C.

Packers of
Highest Quality
CANNED SALMON
PILCHARDS
HERRING

Producers of Fish Meals and Oils

News from Alaska

WANT QUESTION AND ANSWER DEPARTMENT?

Do you think a department questions and answers would of interest to your readers? I lieve this would eliminate quite few problems on my part. I can answer questions on what we have gained as Indians of Alaska. might give my brothers and sisters here a wrong idea of hurdling a premature program. For we Alaska have fought for the last years to gain what we have now so that a question and answer department would be just the thing I am sure.

IT IS A GREAT pleasure know that our two governments are on such friendly terms and believe when we Natives of Alaska and Canada unite in friendship, the manner of our two governments, we shall have gained progress such as has been unknown before. I only had to show The Native Voice to those already subscribed, and they reached for the necessary funds to cover subscription.

We Natives need our own paper such as The Native Voice.

The best building is first drawn out on paper before it becomes reality. So it will be with the paper. Our plans to build a people will be brought to realization through the plans drawn on The Native Voice.

PAUL CHIEF COOKE
Alaska



JACK'S ON NW

Jack Jensen and the Rhythm Patrol are featured 12:30 noon.

CKNW

B.C.'s Wisest FISHERMEN

Save on Repairs

with

CUPRINOL

World famous preservative for fishboats and nets.

Stops Rot

Prevents Teredo Boring

"Once in the wood, it's there for good."

INEXPENSIVE

EASY TO APPLY

1 quart to 40-gal. drums

B.C. Distributors

J. S. TAIT & CO.

940 Richards St. Vancouver

Indian Way of Life Has Many Lasting Achievements

By H. B. HAWTHORN
(Professor of Anthropology,
U.B.C.) Part II

In another capacity the anthropologist is something of a social worker. This aspect of his work arose in the last century, when so many people became concerned over the unjust and wasteful treatment of the primitive peoples, and did some of the colonial governments. In consequence anthropologists have worked in Africa, India, Netherlands India, United States, Canada and the Southwest Pacific, as advisers to the governments on native welfare. MUCH OF THEIR WORK has been of great value. From a knowledge of native philosophy, economics, political life, personality—of which goes to make up their culture as we call it in the trade,

it has indicated ways in which the welfare of the native people can actually pay a dividend. This return is not only a moral one, in that we cannot oppress other people and retain our integrity, but a material one, giving greater productivity and better health.

Netherlands India gave a good example of this, in the increased production, demand for goods and trade of the Indonesians. New Zealand gave another—and before long some of the anthropologists who advised the government were Maoris. In that country 10 years ago about 25,000 of the Maoris were engaged in dairy farming, on which the national economy depends, and this number will have increased by now. And this development has been brought about by a government scheme.

B.C. STANDS TO GAIN a great deal from a comparable improvement of the condition of the Indians, and I know that the officials of the Branch of Indian Affairs, and the religious and secular leaders of the Indians have this in mind, and insofar as anthropology will be able to offer any facts or conclusions on what to do in this province it will receive an immediately sympathetic hearing.

A further practical contribution of the anthropologist to modern life has been in the elucidation of the nature of race, and its relation to psychology and morality. Seeing that the anthropologist practically invented the idea of race in the first place, it has been up to him to try to clear it up. Of course it got away from him, and ran on like the apprentice sorcerer's broom, or like the physicist's split atom. Race is remarkably like both of those, and our task is now to help man regain control of this actually insignificant idea which has turned into such a horror.

CONSEQUENTLY THE anthropologist has been studying race with great care. This is much the substance of what he has found: the difference between races are rather superficial, and color is easily the greatest of them—this color being precisely what we develop during the summer. These differences also overlap, so that we have been unable to draw any sharp dividing line between races. They seem to have no significance for the future of the human species, as in the past man has migrated, mixed, and crossbred so much that there are no pure races and never will be. And the great ideas of mankind, of mathematics, science, of art and law and philo-

phy and religion, have been invented and passed on by all the great racial groups of the world, each of which has at some time in the past few thousand years of known history been in the ascendant, has held power and knowledge, and others of which have been in comparative twilight. All races have passed through both of those phases.

None of us would risk the lives of our children by letting them grow up in the two or three Indian reservations which I have seen. We wouldn't trust our "race" to counteract those conditions. Our intuitive judgment is accurate in this instance, and bad conditions do make for bad human results. In place of trusting race to bring our children up properly, we provide the neighborhood and school conditions which help us accomplish this.

THERE IS ANOTHER reason for making the most of our Indian fellow British Columbians. They had, and to a large extent still do today, a different philosophy, art and way of life. And much of that was deeply thoughtful, had power and beauty. They wrestled with the paradoxes of man's nature as do we; some of the cultures of this province thought deeply on the sin in man and on his potential goodness, and illuminated this in their mythology and religion; they developed systems of justice in some respects far superior to those which we are able to afford; their arts were not only admirable and original, but were the arts of every man—not ones at which a few work and the rest of us go merely to look.

Have we gone far enough in those areas of our life that we don't want to see what others can do? Can a democracy not encourage different approaches to some of these deep and knotty human problems? If the Indians of B.C. are given better health and education, the ordinary welfare we accord to other citizens and the power of work, then some of their successes—in thinking, in bringing up their children, in working at one of the world's most original arts, could make B.C. a cultural centre of interest to the whole world, and a very beautiful place in which to live.

NATIONAL WILDLIFE WEEK APRIL 10-17

By ROBERT BARRETT

April 10th to 17th has been set aside as National Wildlife Week in Canada, but to the native, every week is a wildlife week, and every day is a day for wildlife conservation, perpetuation and protection.

The Indian is a true conservationist; for well he knows that in the hinterland his very life and existence depends on the wilderness stock of wildlife.

He never knowingly over-traps, over-hunts or over-fishes an area, and he kills wildlife for NECESSITY, not for sport. He is never a trophy-hunter . . . slaughtering the monarchs of the wild to gain some regal head or superb hide, and leaving tons of meat behind to waste and rot.

Many are they of the nomad tribespeople, and the people of the traplines in this land who would perish of starvation if they did not follow a policy of true conservation and protection of God's stock of wildlife.

Since time immemorial, the wealth of wildlife heritage has been harvested sparingly by the natives of this vast land, and well the Indian knows the necessity of preventing fires, drought and flood in the protection of the habitat, forage and feeding grounds of the wildlife of forest, field and waterway.

The blame for the buffalo and passenger pigeon slaughter can never be truthfully set at the doorstep of the Indian; nor can the squandering of multiple wildlife resources, and the waste of the wildlife habitat of forest and field, and woods and waters be attributed to the native.

The councils of the white men could well learn lessons in wildlife conservation and protection from the centuries-old records of the Redman; for the Redman's conservation message is perpetual—not publicized by press and radio for only one week each year.

Ten years ago, Canada lost one of her staunchest wildlife conservationists in the person of Grey Owl, a man who gave us, through his speech and writings, a great insight and appreciation of God's humble and defenceless creatures of the wild.

I remember many years ago when I joined the ranks of the conservationists . . . those voices crying in the wilderness for the protection of woods, waters and wildlife. I remember Grey Owl saying, "You have a hard row to hoe, brother, but keep at it. It is a struggle that is very worthwhile."

I lost a great friend in his going, and the "row has been harder to hoe" without his supporting strength, and in my grief ten years ago, I wrote these simple lines:

A beaver stands with outstretched hands,
And oh! but his voice is chiding,
As he seeks you still on lake and hill,
And wonders where you're hiding.
He wobbles and walks, and forever talks
Of the mischief he is making.
On every wind he hopes to find the trail
That you are taking;
Past reed and tree he peers to see where
Your canoe is creeping,
On every shore he searches for the Valley
Of your Sleeping.

Radio Technician
W. R. (Dick) PATTON
SHIPS CHANDLERY
MARINE PAINTS
VALVOLINE OIL
DRYGOODS — SHOES
Alert Bay, B.C.
HARDWARE
PETERSON & EDWARD

Cassiar
Packing
Co. Ltd.

744 West Hastings St.
Vancouver, B.C.

CANNERS
OF SALMON

Plant at
CASPACO,
Skeena
River, B.C.

NEW-ART STUDIO

Windram Bldg. Phone 354 Argyle Street
PORT ALBERNI, B.C.

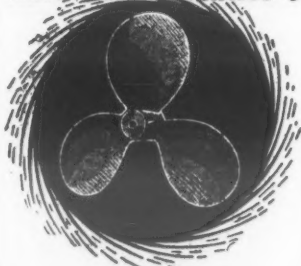
Commercial Designs . . . Show Cards . . . Murals
Illustrated Signs . . . Landscapes . . . Portraits

Port Alberni Headquarters for
THE NATIVE VOICE PUBLISHING CO. LTD.

G. C. CLUTESI

C. F. JACOBS

PROPELLER SPECIALISTS



PROPELLER
Repair Shop

Consult R. A. (Bob) Osborne
625 Bidwell Street
MAR. 9820 Vancouver, B.C.

BROTHERHOOD AND SISTERHOOD NEWS

Ahousat Example of Self Help

The Ahousat Trollers and Seiners Association was inaugurated in 1941 at Ahousat—an Indian Reserve on the West Coast of Vancouver Island. The Association was formed out of the realization of local Indian fishermen that their commodities were commanding the minimum price on the market. This was due to the fact that the numerous fish buyers or companies took advantage of the fact that the Ahousats were non-union fishermen. As a result the price of trolled or seined salmon in this area was always below that of other areas and that meant that a lot of their profits were going into the pockets of the middle man and keeping the home fires of the white fish buyers burning more brightly.

Another strong factor in forming this organization was the refusal of the Kyoquot Trollers Co-operative Association, a big fishing organization on the west coast to take the Indian fishermen into membership. Three times the Ahousats sent out an invitation to the Kyoquot Co-operative to negotiate settlements with the idea that all the fishermen in Ahousat would become Kyoquot Co-operative members. Evidently, at that time, the Association had a pretty strong color line in its policy. Although the Kyoquot policy has changed since then the color line still holds firm in some of the other coast fish-buying organizations.

90% "In The Hole"

The result of these market conditions was a continual financial crisis on the reservation. Ninety percent of the fishermen were always "in the hole" and at the same time they required further and more modern equipment to compete in the fast growing fish industry.

The people here had to use their own discretion regarding their future welfare. They had either to continue as underdogs, or stand up and fight for an equal status with white fishermen.

So, today, the fishermen here are proud to support their organization. The capital is acquired from the deduction of one cent per pound from each fisherman's catch and from the profits of a co-operative store on a fish float. The cost of running the organization is paid out of the capital acquired. Any financial loan required by a member can be had with the approval of the executive of the organization. For the purchase of fishing equipment this loan is repayable by deduction of twenty percent of the member's daily catch.

Aside from the fact that it has a five-year contract with the Canadian Fish Company, the association has received no outside assistance. (I am referring to the Indian Department). It has had its ups and downs as in any business. Frankly speaking, the greatest difficulty confronted so far has been the lack of proper bookkeeping, but at the present writing the association is back on its feet and going ahead.

Yearly Average \$75,000

The association has a fishing fleet of thirty-five boats, each valued at anywhere from \$1500 to \$6000, not counting the additional value of the fishing equipment. It has two fish floats and a store which is well equipped to handle the requirements of all members. An average of \$75,000 worth of salmon goes through this little organization yearly.

At the last meeting it was re-

solved that a new float sixty feet by thirty feet be started. I am glad to state here that that resolution has been acted upon and several big float logs have been logged out and are now ready and waiting for the new construction.

The Ahousat Trollers and Seiners Association consists of:

A—An Executive: President, Mr. John R. Keitlah; Vice-President, Mr. Joseph Titian; Directors, Mr. John Campbell, Mr. Peter Webster, Mr. Francis Charlie, Mr. Andrew Webster; Treasurer, Mr. George Jacobson; Bookkeeper, Mrs. Josephine Charlie.

B—Ninety-five members; male and female. \$5 membership fee for me. \$2 membership fee for women.

C—Two floats (a third under construction).

D—One store; handling groceries and fishing equipment.

E—Scowmen; hired whenever needed and placed wherever fish deliveries are made — Ahousat, Refuge Cove or Tofino.

The president, together with the other members of the executive, directs the policy and affairs of the association, in accordance with its aims.

A New Deal

Any business transactions have to be put before the executive and finally approved by all the members.

So far this little organization, which has been just a local affair, is a mark of progress in Ahousat and of great benefit to the Reserve in every way.

What began as a defense against the mistreatment and discrimination of white fish buyers has become a growing commercial enterprise—the Ahousat Trollers and Seiners Association. And now the Ahousats—who harvest an important and essential commodity—the salmon—have fully accomplished their aim, namely, a new deal—the same deal the white fishermen enjoy through the efforts of their union organization.

To quote my Grandfather—"Though down and out once, we Ahousats have a great recuperative power—never say die 'til you're dead."

This short memorandum has been written with unanimous approval of the members and is respectfully submitted.

PHILIP LOUIE,
Secretary, Ahousat Branch,
The Native Brotherhood.

Officers Do Good Job

The local Sisterhood has just held their annual meeting this month, to elect officers for the year. The same officers were re-elected owing to the fact that they did such a wonderful job.

President—Mrs. Elizabeth Wallace.

Vice-President—Miss Rosie R. erre.

Secretary-treasurer — Mrs. Mary Rose Williams (third year at the position).

For raising of funds this Sisterhood has a coffee stand at dances. Also they have rummage sales.

They have in mind that our office in Vancouver needs new office equipment and they are certainly going to be in on the purchase of our office needs.

WILLIAM PASCALL
Creekside, B.C.

'Paddy' Kelly Rescued

Patrick A. Kelly was saved by the Canadian Pacific steamer Princess Elaine after clinging to the mast of his half-sunk boat for hours.

Kelly's boat developed engine trouble off Point Grey and was turned off the ignition. A huge wave swamped the boat. When darkness settled, he had no way to attract attention of passing vessels, and after their lights faded his hopes died.

QUALITY LEADS THE WAY!

FISHERMEN make more money by getting back fast with fish in prime condition. At all times freshly caught fish must be kept on ice or in a cold place and the swifter the processing, the better its quality is preserved. With our modern fish-packing plants located close to the best fishing-grounds, we are enabled to receive fish fresh from the sea and to freeze it more rapidly. Our facilities for ice manufacture and storage are so extensive that we are able to meet not only our own needs but to supply crushed ice to a large number of the vessels of the salmon and halibut fleets. In safeguarding the world-famous quality of CANFISCO products, we increase their demand and make fishing a more profitable undertaking for you.

FRESH—FROZEN—CANNED—SMOKED—SALTED FISH & BY-PRODUCTS

The CANADIAN FISHING CO. LTD.

VANCOUVER, BRITISH COLUMBIA

FRIENDLY COVE

Good to Discuss Problems

A mass meeting of the Nootka and or the Nootka Native Trollers.

Someone brought out that in the year 1882, whoever did the surveying of our villages did not do as they did at Barclay Sound; there they surveyed land, Indian villages as large as 1700 acres, the largest and for Indians there, and here our reserve (Youquot) is the largest, 210 acres; the smallest is 5 acres. What is that to us? Have we anything left of our valuable country which our forefathers had so much enjoyed? In their own land, they were free to hunt, fish, all trees as they pleased, and canoes made of cedar, mats made of cedar bark and planks made of yellow cedar bark. Herring and salmon eggs were the most valued food for them. Thank goodness for one thing: we are as good as free to trap fur-bearing animals, without licenses, and the rest, we are now to follow the laws of our White Government.

ANOTHER STOOD UP and said, "What can we do?" That around our Indian Reserves are all bought by some logging outfits or it is bought by some prospector's claims of minerals. This question should be put into the hands of our Native Brotherhood organization's business agent at Vancouver, another one said.

We have formed a group of organized trollers and with our co-operative spirit we have built a fish float in the year 1944, and we have gas boats. Our Friendly Cove Harbor is not quite good anchorage in the winter time. I would suggest that we ask the Indian Department for Dawley's Cove (next to our reserve) for our winter anchorage. Since we have boats anchored here, I know that we have about 7 or 8 boats; the bottom is too hard for little anchors to catch a good hold. We must ask the Department to make us a breakwater at the entrance.

BOTH ARE GOOD. We must think of the future. Our Nootka Native Trollers Co-operative Association will grow to be a good Co-operative Association. Fishing and buying fish, we will need more room for a fish fleet. All agreed—that we ask for Dawley's Cove and Friendly Cove to get a breakwater at the entrance. And another question was put to the members.

In his speech he said, do any of you know of the water rights. Answers were, not quite. So, he said, since about 1942, when the fish or pilchard plants and canneries were built many tons of our good beach of mixed sand and gravel has been taken away for engine beds and other purposes.

Now, as we are informed, some more sawmills are to be built here at Nootka Sound. What then? The sawmill companies may use our good mixture of gravels. While this good gravel is inside our reserve we should find out about it. It really should be ours.

Now, fellow members, it is good to have a meeting and discuss proposed problems for the future. I will see our business agent in Vancouver.

—AUGUST MURPHY.

PROGRESS THROUGH H CO-OPERATION

In 1947 the Sechelt Board of Works decided on an extensive program of improving land sites and public roads. One of these roads was to serve as a maintenance for a sawmill which operated at one end of Porpoise Bay. This road was built according to plans by the public engineer and it necessitated running along the shore of Porpoise Bay through the reserve of the Sechelt Band.

The Sechelt Natives realized this road cut off access to the Porpoise Bay beach. For many years this bay served as a haven for their canoes, and now with the rapidly growing gillnet fleet this road was a serious threat to their once prized cove shelter.

It might be mentioned that that strip of land along the edge of the bay had been used extensively by the Native and white people alike, with the result that this strip was already in the shape of a road. It was along this strip that the Board of Works decided to build the road to serve the sawmill. Several protests were made by the Band, without result and the road was completed according to plans.

A DELEGATION was formed to ask the Native Brotherhood of B.C. for assistance in making their claims heard. The Business Agent assured them that their complaint would be taken up with the Indian Department.

Indian Agent Taylor was contacted. The reasons for objection were explained—

1. The cut off cove was the only shelter that could be depended upon to protect the growing gillnet fleet of some thirty gillnet fishing boats.

2. That in the very near future facilities would be built for the seasonal overhaul of the fishing boats by the Natives, and boat building was already planned.

3. Seiners were being sought by fishermen also, and to this end the building of proper floats and wharves would take up a vast amount of the land which was now a roadway.

The request was carefully considered in spite of the fact that the road was built at a considerable cost to the Board of Works at Sechelt.

The result of these necessities would mean that the road would have to be moved back and the Natives would agree to having at least 60 feet clearance from high water mark to lower edge of road. This meant that an entire new road would have to be built to gain access to the mill.

INDIAN AGENT Taylor then approached the Sechelt Board of Works and submitted the above request. This resulted in the public engineer agreeing to build a new road.

The Native Brotherhood of B.C. takes great pleasure in extending the appreciation of the organization for the wonderful co-operation of the Indian Department and the Sechelt Board of Works. The public engineer and Mr. H. E. Taylor not only planned a 60-foot clearance for the proposed facilities, but the new road now clears the high water mark by 100 feet or more.

ED. NAHANEY.

Interest In Sisterhood Groups Gathering Force

With great pleasure the executive of the Native Brotherhood introduces a newly formed branch of the Native Sisterhood.

At Sechelt the decision was made to form a branch of the Sisterhood to work in co-operation with other branches along the coast and interior.

The ever increasing desire to better the conditions of the Native people was foremost in the minds of these progressive women.

This letter was forwarded to the Business Agent at Vancouver:

"Please be informed that a Sisterhood has been formed at Sechelt. We are proud to state our meeting was very successful and arrangements were made to raise funds for our membership fees and badges.

"Purpose of donation is for office equipment which we sincerely hope our Native Sisters throughout B.C. will give their fullest co-operation as we feel it is for an urgent cause.

"Please convey to our Madam President our desire to co-operate in every way, and that we shall become acquainted through correspondence.

MISS ALICE JACKSON,
Secretary."

The Native Sisterhood of Sechelt can rest assured that President Mrs. Andrew Green will correspond with them at her earliest convenience in wishing them success.

Nahwittis Gain Increase

Chief James Humchitt from Hope Island sought advice on behalf of his people. Hope Island is situated on the northern tip of Vancouver Island and is known as an ideal fishing centre and shelter for fishing boats. The shelter is called Bull Harbor.

The Standard Oil Company requested a renewal of their ten-year lease at Bull Harbor. This lease was granted in 1937 for 2.61 acres for an oil station. \$200 per year was paid to the Nahwitti Tribe.

Chief Humchitt requested the Business Agent on behalf of his tribe to seek an increase from the Standard Oil Company for the renewal of the ten-year lease.

Proposal was made that the Nahwitti Tribe ask for an increase to \$320. The reason for this increase was due to the fact that the Company was doing an extensive business in Bull Harbor.

Chief Humchitt and the members of the Tribe approved of this advice. The wheels were set in action with the result this tribe is paid \$320 per year for the ten-year lease.

We sincerely hope that other communities of Native people will realize the importance of unity and co-operation to meet such problems.

ED NAHANEY.

Subscribe TODAY to
"THE NATIVE VOICE"

Get Your Bait at . . .

W. P. WINDSOR & CO.
HERRING POUND

—at—
BELLA BELLA

We have on hand 160 tons of good herring.

Call at —
B. C. PACKERS' OFFICES
VANCOUVER OR NAMU FOR FURTHER INFORMATION

**ANGLO-BRITISH COLUMBIA
PACKING CO. LIMITED**

989 West Hastings Street

:: Vancouver, B.C.



**Packers of
Quality
Fish Products**

**PATRONIZE THE
ADVERTISERS IN
THE NATIVE VOICE**

Report on Indian Act

The Special Joint Committee has checked to see how their recommendations have been carried through. Their findings are:

"THIS IS a summary of the 10 recommendations in 1946 and the 26 recommendations in 1947. There were two, one in each set, that overlapped, and in consequence there was a total of 35 recommendations. Of those 35 there were 11 that were matters of government policy over which the department had no control, or else were matters relating to the procedures of the committee itself, or else referring to some department other than the Department of Mines and Resources. There are 11 in that category. That left a total of 24 recommendations on which the department was more or less free to act. I say more or less because in certain cases action depended on other departments or on the Civil Service Commission as well as on our own department.

Of those 24 there are 18 that were carried out, or are in effect, four partially in effect and two that have not been acted upon."

Gratitude at Safe Return of John Jumbo

One afternoon word reached Ceepeecee that a boat was missing. That was all we heard for a while; there was no details and no names mentioned. Then we heard through the medium of the radio that the Tachoo Point was long overdue. Rumors were flying thick and fast that the boat had been found with no one aboard, which naturally left us all in a state of anxiety. Then on the second day we received confirmation that the boat, with the skipper aboard safe and sound, and none the worse for his experience, had been picked up by the Troller Loch Manar, anchored off Grassy Island in a heavy swell, and was subsequently towed to Kyuquot. So we wish to join the family in thankfulness and gratitude for John Jumbo's safe return, and we wish to extend our thanks to the Royal Canadian Air Force for their kindness and their great help in instituting a search for the missing boat, and our sincere and humble thanks to the owner of the Loch Manar in bringing back almost from the jaws of death a staunch

member of the Native Brotherhood of British Columbia. Words cannot adequately convey the measure of our thanks, but suffice it to say "THANK YOU."

John Jumbo is noted for his oratory, and is a staunch supporter, almost since the inception of the Brotherhood, and many a meeting

he has enlivened with his rhetoric. The condenser on his engine burned out, and as a result the boat had been drifting around in heavy swells, and he stated that his anchor was pulled down to half original thickness so great was strain on it.

MAX GEORGE.

PRINCE RUPERT'S 3 BIG STORES To Fill Every Requirement

RUPERT PEOPLE'S STORE
WALLACE'S DEPARTMENT STORE
RUPERT MEN'S AND BOYS' STORE

BUY WITH CONFIDENCE
MONEY REFUNDED IF NOT SATISFIED

COAST CRAFT

319 West Pender Street
Vancouver, B.C.

WANTS TO BUY
TOTEM POLES
BASKETS

ETC. ETC.
Send your samples to us
and we will send your
money by return mail or
return samples postpaid.

Your Old Friend . . .
"SAM"

Previously on the "Union"
Boats, invites you to his
store while in town.

All kinds of repair work done.

De Luxe Jewelers

57 East Hastings Street
Vancouver, B.C.

THE WESTERN FISHING

Co. Ltd.

We maintain Fish Camps
in all areas to serve our
Native Fishermen.

Foot of Campbell HAsT. 4601

GLASS BEADS

Standard size beads for Indian Bead-work. Assorted colors, cloudy. Mixed packet of one oz. 50c post paid in B.C.

Send postal note with order to

ZAITZEFF & CO. LTD.
578 Homer St. Vancouver



To find the finest salmon
Don't roam the world in haste;
Clover Leaf's the best there is.
Stay home! Enjoy that taste!

Recipe . . .

SALMON IN POTATO SHELLS

Cut eight medium-sized baked potatoes in half. Remove all potato from shells. Mash potatoes, add 3 tbsp. butter, half cup milk, and season to taste. Flake one tall can Clover Leaf Salmon, add to mashed potatoes. Refill potato shells, dot with butter and brown in oven. Serves eight.

CLOVER LEAF

SALMON

Finest Salmon in the World



FANCY RED SOCKEYE
(White Label)

Deep red color; the aristocrat of salmon. Specially good for salads, sandwiches.



FANCY RED COHOE
(Black Label)

Medium red color, rich in flavor, high in food values. A good all-purpose salmon.



FANCY QUALITY PINK
(Pink Label)

Delicate pink in color; suitable for hot salmon dishes. Try the recipe above.

Also Packers of
"RED ROSE"
Brand
Fancy Keta Salmon

BRITISH COLUMBIA PACKERS LTD. • VANCOUVER, CANADA